PILGRIMAGE TO SPANISH AMERICA

EVERETT GILL, JR.

LIBRARY OF PRINCETON
DEC 1 1955
THEOLOGICAL SEMINARY

BV 2830 .G5 1951
Gill, Everett, 1901-1954.
Pilgrimage to Spanish
America

Pilgrimage to Spanish America

1951 STUDY BOOKS

Adults—

Pilgrimage to Spanish America by Everett Gill, Jr.

Young People—

Inca Gold by H. W. Schweinsberg

Intermediates—

Under the Southern Cross by Anne Sowell Margrett

Juniors—

Keys to Brazil by Edith Ayers Allen
Teacher's Guide and Pupil's Workbook
Off to Brazil by Nina Millen
Pupil's Reading Book (Association Press)

Primaries—

Dickie in Mexico by Marie Saddler Eudaly

LIBRARY OF PRINCETON
DEC 1 1955
THEOLOGICAL SEMINARY

PILGRIMAGE
TO
SPANISH AMERICA

By

Everett Gill, Jr.

BROADMAN PRESS
Nashville, Tennessee

A Publication of
THE FOREIGN MISSION BOARD
Richmond, Virginia

Copyright, 1951
BROADMAN PRESS
Nashville, Tennessee

Printed in the United States of America
60.M513

TO

MY FATHER AND MOTHER

Missionaries of the Cross

Interpreters of the Word of God

Builders of a Christian Home

CONTENTS

	Preface	ix
	The Author	xi
	Introducing Spanish America	xiii
I.	Across the Rio Grande	1
II.	Through Ancient Maya Lands	24
III.	Along Caribbean Shores	38
IV.	Over Andean Heights	62
V.	Down Chilean Valleys	73
VI.	Under Argentine Skies	89
VII.	Following the Silver Rivers	117
	Epilogue: In His Majesty's Service	133
	Pictures from the Pilgrimage	143

Preface

Dr. Everett Gill, Jr., has made a number of pilgrimages to Spanish-speaking America. He is superbly equipped to tell the story which he has given us in this book. For ten years he has served as Secretary for Latin America for the Foreign Mission Board of the Southern Baptist Convention. In addition to making frequent visits to Mexico and the countries of South America, he is a thorough student of the history of the nations and peoples who constitute this large part of the world.

In PILGRIMAGE TO SPANISH AMERICA, Dr. Gill takes the reader on a mission tour from the Rio Grande River to the Patagonian Plateau of Argentina. Through Mexico, down the winding neck of Central America, into Colombia and Venezuela, up over the Andes to Ecuador and Peru, along the narrow strip of Chile, back across the Andes to Argentina, and up the "silver rivers" of Uruguay and Paraguay, we follow him on the pilgrimage.

Everyone who reads the book will be grateful for the interesting story. Those who through their financial support and program have participated in the missionary undertaking in these areas will feel that they have been abundantly repaid for all they have done.

I have great pleasure in presenting this book written by my colleague.

M. THERON RANKIN

The Author

Everett Gill, Jr., was born in Hannibal, Missouri, but grew up in Europe, where his father, Dr. Everett Gill, Sr., was a distinguished missionary representative of the Foreign Mission Board. Thus early he was brought into intimate contact with Latin-Catholic civilization.

He was educated in Rome, Italy; William Jewell College, Liberty, Missouri; U. S. Naval Academy; University of Edinburgh, Scotland; and Southern Baptist Theological Seminary, Louisville, Kentucky. This latter institution granted him a Doctor of Philosophy degree, while William Jewell College conferred an honorary Doctor of Divinity degree upon him.

As Secretary for Latin America, Dr. Gill has responsibility for the general supervision of Southern Baptist foreign mission work in Mexico, Guatemala, Honduras, Costa Rica, Colombia, Venezuela, Ecuador, Peru, Chile, Uruguay, Paraguay, Argentina, and Brazil, where some 325 missionaries minister in preaching, teaching, publishing, healing, in sixty cities and communities. His work necessitates frequent travel, and even temporary residence, in these areas. Incidentally, he has also traveled extensively in Europe, Hawaii, and the Near East.

Dr. Gill was elected to his present position while serving as a member of the Foreign Mission Board from Louisiana. No other staff member has that distinction. Successful pastorates in the First Baptist Church, Marshall, Missouri (1927-1934), and the St. Charles Avenue Baptist Church, New Orleans

(1934-1941), preceded his present assignment. Active in Rotary, he is also in demand as a speaker, and is a frequent contributor to denominational publications.

Mrs. Gill, the former Rachel Truex, is the daughter of the late Dr. H. E. Truex, secretary of missions for Missouri Baptists. She and Dr. Gill are the parents of three splendid children: Elizabeth, Everett, and Jane.

FRANK K. MEANS

Introducing Spanish America

After generations of waiting, we have at long last rediscovered our forgotten neighbors in the twenty republics of Mexico, Central America, and South America. Unfortunately, it required the pressure of World War II and the urgent need of hemispheric defense to make us realize how much we needed their friendship and co-operation. With characteristic Anglo-Saxon vigor, a campaign was launched to make us Latin America conscious, with the result that today millions of North Americans are looking with new interest toward these storied lands to our south.

These twenty republics are designated as "Latin" because the languages most used are of Latin derivation, Portuguese being spoken in Brazil, French in Haiti, and Spanish in the remaining eighteen. This discussion, however, is limited to the twelve Spanish-speaking nations in which missionaries of the Foreign Mission Board of the Southern Baptist Convention are at work. A later, companion volume, *Pilgrimage to Brazil,* will describe the extensive missionary story of Brazil, which is equal in area and population to the Spanish-speaking countries.

Geographically, Latin America is about two and one-half times the size of the United States of America, extending more than 5,000 miles below Florida, to the cold extremities of Cape Horn. Giant mountain ranges, a continuation of the Rockies, sweep down through Mexico and Central America, vanish in the jungles of Panama, and appear again as the mighty Andean chain, which follows the west coast of South America. Enormous river systems flow

from the snow-crowned heights of the Andes to drain the heart of a continent—Colombia's Magdalena, Venezuela's Orinoco, Argentina's Rio de la Plata, and Brazil's mighty Amazon, this last the greatest river system in the world. Sometimes these rivers flow through great unexplored regions where vast mineral wealth is yet untapped, and where millions of acres of potential farmland wait the turn of the settler's plow.

Though each of the twelve Spanish-speaking republics has its own distinctive and dramatic history, all of them fit into the same general pattern: (1) the period of Indian civilizations, from the pre-Christian era to A.D. 1500; (2) the period of Spanish conquest and Spanish colonial administration, 1500-1800 ; (3) the wars of independence and the period of the founding and development of modern nations, 1800 to the present.

Although the Roman Catholic Church was supported by the state for three centuries and maintained a favored position with the Spanish colonial government, many of the modern nations of Spanish America were founded by men who were antagonistic toward this political-religious system. Alberto Sanchez points out significantly: "Our religious belief includes factors at variance with orthodoxy, and it is precisely from these that the tradition of our independence stems. Our liberators were free-thinkers, liberals, and many of them heterodox. Neither Bolivar, San Martin, nor O'Higgins were fervent Catholics; rather they were Masons."[1]

Today, Latin America is still far from being predominantly Catholic, as noted by Rev. John J.

[1]Luis Quintanilla, *A Latin American Speaks* (New York: Macmillan, 1943), pp. 7-8.

Considine, a respected Roman Catholic leader. Returning from an extensive tour of Latin America, he published his findings in *Call for Forty Thousand*,[2] in which he declared that over fifty million Latin Americans live priestless lives and that a minimum of forty thousand new priests was needed to bring them back to the Roman fold. Other millions, disinherited Indians, have simply substituted Catholic saints for their ancestral pagan gods, while thousands of men in political, commercial, and educational circles have forsaken the old faith and become definitely agnostic.

The "evangelical Christian"[3] movement in Latin America has had an eventful and distinguished history for a century and a quarter and is now firmly rooted in the hearts and lives of more than three million people. Today, most of the leading denominations and many interdenominational groups are conducting aggressive missionary programs in close co-operation with the nationals.[4] In his well-documented *Religious Liberty in Latin America*, Dr. George P. Howard has answered the false charges of the Roman hierarchy that this unselfish missionary enterprise has hindered friendly relations with our Latin American neighbors. Among the many testimonies of outstanding writers and statesmen, he records one by Americo Ghioldi, prominent educator and member of the Argentine Congress, who says:

"I am amazed at the question of whether the work of the Evangelical church in Latin America is an obstacle to the Good Neighbor Policy. Could we

---

[2]Longmans, Green and Co, New York, 1946.
[3]A term used throughout Latin America in preference to "Protestant."
[4]The term "national" is used to refer to the citizens of a country in which missionaries are working.

possibly consider the exchange of books, the intensification of radio programs, the visits of doctors, professors or writers . . . an obstacle to inter-American spiritual co-operation? . . . Is not this an absurdity? . . . And I say further, for many South Americans the attitude of the United States in strengthening the political power of the Catholic Church in South America, especially in those countries in which the Church adheres to the autocratic forms of government, is viewed with alarm. The final result is the strengthening of dictatorship on our continent."[5]

For generations, American and British Baptist conventions and unions have been engaged in the giant co-operative task of evangelizing, teaching, and healing in Latin America—with American (Northern) Baptists in eastern Mexico, El Salvador, Nicaragua, Haiti, the Dominican Republic, Puerto Rico, and eastern Cuba; British Baptists in Jamaica; Canadian and Brazilian Baptists in Bolivia; and Irish Baptists in southern Peru.

Through the Home Mission Board, Southern Baptists labor among Spanish-speaking Mexicans in the southwestern section of the United States, in Panama, the Canal Zone, and western Cuba. Through the Foreign Mission Board, they serve in western Mexico, Guatemala, Honduras, Costa Rica, Venezeula, Colombia, Ecuador, Peru, Chile, Argentina, Uruguay, Paraguay, and Brazil. This extensive missionary undertaking is made possible by the devoted giving of our local churches through the Cooperative Program, the Lottie Moon Christmas Offering of the Woman's Missionary Union, and through designated gifts from foundations and bequests.

[5]Philadelphia: Westminster Press, 1944, pp. 143-145.

It is my purpose to take the reader on a brief though extensive pilgrimage through Spanish America, from the banks of the Rio Grande, through Mexico, Central and South America. We shall catch glimpses of the indescribable beauty of the land, follow the turbulent stream of colorful history, and see something of the heroic work of godly men and women who represent our faith and our Lord—men and women who go forth in the spirit of the great missionary apostle who said, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Corinthians 4:5).

Chapter One

ACROSS THE RIO GRANDE

When Cortez, the conqueror of Mexico, appeared before the Spanish court, he was asked to describe the newly acquired colony. Crumpling a piece of heavy paper, he held it out and exclaimed, "There, your Majesty, is Mexico!"

No more fitting description has ever been given this land of mountains and plains, where the traveling is continuously up and down. The flat "Valley of Mexico," site of the nation's capital city, is 8,000 feet above sea level and is flanked by the two ranges of the Sierra Madre, which follow the Gulf of Mexico on the east and the Pacific Ocean on the west. Near Mexico City the two ranges converge, to continue as one chain throughout Central America. The hot coastal plains about Acapulco on the Pacific and Vera Cruz on the Gulf of Mexico contrast sharply with the bracing climate of the greater part of the republic. Because so much territory is composed of either deserts or mountains, only 11 per cent of the land is arable, with approximately 6 per cent of it under cultivation.

THE DRAMA OF MEXICO

Over Mexico, equal in size to all of our states east of the Mississippi, once ruled the mighty Chief Montezuma, emperor of the Aztecs, who ascended the throne in 1507 to govern a loose Indian confederation. The Aztecs were very religious and great lovers of beauty; but they were a warlike peo-

ple, the Prussians of their day. In battle it was their custom to take alive as many prisoners as possible, to be offered later as sacrifices on the summit of a great pyramid whose site is now occupied by the Cathedral of Mexico City. On the huge jasper altar-stone, the heart was torn from the living victim and hurled on the altar of their hideous war god. That night the lords and ladies of Aztec society, arrayed in their most beautiful garments, assembled for a banquet of human flesh.

In sharp contrast to Chief Montezuma's reign is the inspiring story of Quetzalcoath (ketz-al-ko-aht'-l), the white king-god of the Toltecs, who has been compared to India's Gandhi. His name signified "feathered serpent," a symbol often portrayed in the sculptured stone of Mexican monuments. He banned human sacrifice, invented a calendar, improved agriculture, discouraged war and conquest, and labored for peace, abundance, and brotherhood. Because the legend promised that this white god would someday return, the Indian population welcomed the invading Spaniards. Little did they suspect that behind their black beards these white visitors were cruel, unscrupulous, and treacherous. When attacked, the proud Indian warriors were no match for the Spaniards with their horses, coats of mail, and gunpowder. On an April day in 1519, fired with a lust for gold, Cortez stepped ashore at Vera Cruz (true cross) on the Gulf of Mexico with 632 men, twelve horses, and a few cannon. Zealous Spanish monks and priests, devoted to extending the power of the Roman pontiff and the Catholicizing of the native populations, also accompanied his expedition.

In an act of almost unparalleled daring, Cortez burned his ships to cut off any possibility of retreat

MEXICO AND CENTRAL AMERICA

and started the terrible climb over the mountains to Tenochtitlan (tay-noch-teet-lahn'), capital of the Aztec confederacy, now the site of Mexico City. At that very moment, in distant Leipzig, the great Disputations of 1519 were in progress, as a German monk stood defiantly before the papal authorities, taking his uncompromising stand on the Word of God. While Cortez was climbing the heights toward Montezuma's capital to conquer with sword and crucifix, Martin Luther, armed with the Sword of the Spirit, began the spiritual conquest of Europe. The lifework of these two giants was to change the course of human history on two continents.

For three centuries colonial Mexico was ruled by the iron hand of Spain, dominated by its culture, its religion, and its social ideals. Spaniards, having left their families in the homeland, lived with the native Indian women and produced a mixed race which still predominates. Today Mexico's twenty million people are largely mestizo (mixed); only 30 per cent are pure Indian.

In 1810, after the long night of autocratic Spanish rule, Hidalgo and Morelos, two parish priests, turned military commanders and led a revolt against Spain. Their armies fought and died for eleven terrible years before final political freedom was achieved. With no background of democratic procedure, Mexico has since then climbed up and down the ranges of her rugged history. The majestic Reform Laws of Juarez, which in 1859 disestablished the Roman Church, were later forgotten during the long dictatorial rule of Porfirio Diaz, who lined the pockets of Mexican politicians and foreign business corporations.

In 1910, the year in which Halley's comet streaked through the skies, and the year of the great centennial celebration of Mexican independence from Spain, hungry peons, poverty-stricken and landless, stuck long machetes (knives) in their belts, grabbed hidden rifles, and rode to clandestine meetings. Revolution flared, and Dictator Diaz fled the country. In our imaginations we can still see the revolutionist Zapata charging across the northern plain on his black stallion. An illiterate Indian, reared in grinding poverty, he led his great undisciplined armies with the immortal cry, "It is better to die on your feet than to live on your knees!" In 1916 General John J. Pershing, under orders to capture the political bandit Pancho Villa, looked across the Rio Grande and said: "The people yonder need schools, not soldiers; bread, not bullets."

A generation has now passed since the days of the revolution, and many of the ideals for which Mexicans fought are being slowly realized. Many of the old colonial estates are being divided among the country people; well-equipped government schools are being established, and literacy is increasing; a middle class is slowly developing, particularly in the larger municipal centers; and many Roman Catholic churches, constructed originally by public taxation, are being transformed into clinics, libraries, and schools. Mexico's basic problem, however, has not yet been solved, for the economic lot of the majority of her people, who live in the open country or small villages, has improved very little. Hunger, sickness, illiteracy, and poverty are still widespread.

Without competition, and supported by the state for three centuries, the Roman Catholic Church obtained a strangle hold on Mexican life which it has

never relinquished. In colonial days it owned almost 50 per cent of the real and personal property of the land; so it is not surprising to learn that the reaction against this Church has been more intense in Mexico than in any other section of Spanish America. The artist Rivera's brilliant murals in the Municipal Palace of Mexico City daringly, and sometimes hideously, portray the record of Rome in Mexico. In vivid colors they depict the Roman Church's alliance with the invading Spaniards, the rich oil operators, and the foreign mineowners; the millions spent in the construction of churches for barefooted peons; and the immoralities of the higher clergy. No one can approve the excesses of the revolution; but they become understandable when viewed in the light of the excesses of a totalitarian state and church, united for centuries with little concern for the toiling masses.

Today the violence of antireligious legislation has been tempered, with the natural result that the Roman Church is again regaining its lost power and is becoming more militant. In recent years violent religious persecution by the Catholics has been directed against evangelical Christian churches in many sections where superstition and fanaticism abound. Mexico is still in desperate need of spiritual freedom and the gospel of redeeming love.

Baptist beginnings in Mexico date back to 1853, when Rev. James Hickey, after a long, hot stagecoach journey, arrived in Mexico as a Bible colporteur to preach the gospel of the Son of God. Born in Cork, Ireland, and educated for the Roman Catholic priesthood, he was converted and, with his wife, answered the call to foreign missionary service. In 1864, after long, hard years of persecution and dis-

couragement, he finally succeeded in organizing a Baptist church in Monterrey, 200 miles south of the United States border, in eastern Mexico. This church holds the honor of being the first evangelical Christian church of any denomination to be established on Mexican soil.

In 1871 Northern Baptists, through the Home Mission Society, appointed Rev. T. M. Westrup as their first missionary to Mexico. He was followed by his brother, Rev. John O. Westrup, who, in 1880, crossed the border as a representative of the Foreign Mission Board of the Southern Baptist Convention. Tragically enough, Rev. John Westrup and his Mexican companion, Don Bacilio, were assassinated while on a preaching tour shortly after his arrival This beginning was symbolic of much that the Mexican Mission of Southern Baptists was to endure in subsequent years, for few missions in the world have suffered more than this one.

Financial difficulties, incessant religious persecution, recurring revolutions from 1910 onward, coupled with antireligious laws, gradually necessitated the closing of all our splendid schools and the withdrawal of our large missionary staff. Today the re-establishment of our mission work proceeds encouragingly. Southern Baptists, through their missionaries, co-operate with the Mexican Baptist Convention in eleven states extending all the way from the borders of Texas to the Pacific, from the northern deserts of Sonora to the mountains of Guerrero.

SERVING A CONTINENT

The historic Camino Real (re-ahl'), the royal road of Spanish colonial days, bridges the Rio Grande at

El Paso, Texas, where the river cuts through treeless mountain ranges. Along this highway, the gateway to Spanish America, a varied and colorful company has traveled—Spanish conquistadors in gleaming armor, sandaled Franciscan monks, enslaved Mexican Indians, sombrero-hatted revolutionists, and khaki-uniformed American cavalrymen. Though now a part of the United States, El Paso still bears the marks of its Mexican heritage, and Spanish is heard on its downtown streets as often as English. Across the river, the red, white, and green of Mexico's national ensign floats lazily over Ciudad Juarez.

As a border city, El Paso was the logical choice for the home of one of the most important missionary institutions in Spanish America, the All-Spanish Baptist Publishing House. Nestling on the barren slopes of Mount Franklin, the Publishing House looks out across a wide, pleasant valley and beyond the Rio Grande into Mexico. This institution renders a service that is international in scope, as its publications travel the King's Highway to twenty-six different Spanish-speaking areas around the world. Its one-story Spanish stucco quarters, built around a quiet patio, provide spacious accommodations for editorial offices, printing presses, shipping rooms, business offices, and apartments for missionaries and their associates. Originally purchased by Southern Baptists for a sanatorium, it was for a number of years used jointly by the Mexican Baptist Seminary and the Publishing House, until the seminary was moved back to Mexico.

Directing the Publishing House is Rev. F. W. Patterson, with Rev. J. W. McGavock as business manager, Rev. Hiram F. Duffer, Jr., as director of religious education, Dr. C. O. Gillis as writer of

Spanish theological literature, Rev. and Mrs. Alfredo Lerin in the editorial department, and Edward Davis, son of the founder, in the production department. An additional group of twenty loyal employees completes the staff of this significant institution.

An enormous volume of denominational and general Christian literature pours from the printing presses daily, its major contribution lying in the field of periodical Sunday school and Training Union literature, and such general publications as the *Bible Expositor* and the *Evangelical Review*. Graded Vacation Bible school books in Spanish are in constant demand, while in the field of general evangelization, thousands of gospel tracts are printed for wide distribution. Theological books of enduring worth are also being published, many of them translations of standard texts. On the bookshelves of Spanish-speaking pastors from Mexico to Paraguay, you will find such well-known volumes in Spanish as *Axioms of Religion* by E. Y. Mullins and *Epochs in the Life of Paul* by A. T. Robertson.

Mission experience throughout the generations has proved beyond question the value of Christian publishing houses as a means both of evangelizing extensive areas through the written word and of stabilizing work already founded. Without sufficient literature it is almost impossible to develop a self-supporting denomination with an instructed membership and with leaders who have strong convictions about our fundamental doctrines.

Standing one day among the humming presses and watching trucks of literature being loaded for distribution to three continents, my imagination went back to that far-off day in 1905 when Dr. and Mrs. J. E. Davis, missionaries of the Foreign Mis-

sion Board, set up a little printing press in the kitchen of their home in Toluca, Mexico, to inaugurate a publication ministry. Not long afterward they moved to the city of Leon, which became the center of bitter fighting during the days of the revolution. Throughout those troublesome times the presses continued to turn, and the work of evangelizing through the printed page proceeded without interruption.

As a result of the enactment of antireligious laws in Mexico in 1916, it became necessary to move the institution across the Rio Grande to El Paso. From that day to this, the Publishing House has been a mighty instrument in the hand of God for the evangelization and Biblical instruction of Spanish America—a monument to the faith, the conviction, and the determination of a man and a woman who did not despise the day of small things. The fire which smoldered on the kitchen hearth at Toluca has burst into brilliant flame, and it is the prayer of many that it may continue to burn with increasing intensity until all the Spanish-speaking world is on fire for God.

THE HILLS OF CHIHUAHUA

The Camino Real winds southward from El Paso for 230 miles along the eastern slopes of the Sierra Madre range, then cuts across the sand and alkali deserts to the city of Chihuahua (chee-wah'-wah), capital of one of Mexico's richest states. In colonial days long caravans of mules, heavily laden with the precious silver of Chihuahua's mines, left each year for the northward journey to faraway Santa Fe. These caravans were always well protected, for this was savage country, far from the centers of civiliza-

tion. The great haciendas, or ranches, were fortified citadels, as self-sufficient as medieval castles. They felt the brunt of repeated attacks from the Apache and Comanche tribes which poured across the Rio Grande about the time of the American Revolution to pillage, murder, and destroy.

The Tarahumara Indians still inhabit the hills and caves of the country around Chihuahua, living in squalid poverty, and are often seen on the streets of the city, scantily clad, silent, and morose. They are among the swiftest runners in the world, and the story is commonly told that they can run down a deer in flight. The Mexican Baptist Convention conducts a small mission work seeking to win these disinherited descendants of some of Mexico's original inhabitants.

Chihuahua, founded in 1709, is known to every Mexican schoolboy as the city that witnessed the execution of the patriot priest, Miguel Hidalgo, of the village of Dolores. At midnight on September 15, 1810, he loudly rang the church bell to gather his parishioners in Dolores to worship, and then called on them to rebel against the dictatorial power of Spain. Without military training, he led untrained and undisciplined armies first to victory and later to heroic defeat. He himself was ambushed, captured, excommunicated by the Roman Catholic Church, tortured, and executed. The dungeon where he spent his last days is still a reminder of the price of liberty. His head was hung by the Royalists from an iron hook on the walls of Guanajuato, where it remained for ten years as a grisly reminder to all who might be tempted to challenge the might of Spain. The same church bell which Hidalgo rang that night so long ago, calling his people to freedom

or death, is still rung each Mexican Independence Day, as a nation pays tribute to its patriots.

This bright North Mexican city of Chihuahua, with its 90,000 inhabitants, stands at an elevation of 4,600 feet, at the base of the Sierra Madre mountains, some of whose peaks rise over 10,000 feet above sea level. To dog-lovers around the world it is best known as the home of the little Mexican hairless dog with the large butterfly-wing ears; but to Mexican industry it is renowned for its silver and gold mines, its smelters and foundries. At the turn of the eighteenth century, millions of pesos in silver and gold were extracted from the surrounding hills to enrich the treasuries of Spain and the Vatican.

Baptist work in Chihuahua was started in 1902, and the city became the center of a strong evangelistic and educational work. A flourishing Baptist school, known as the Colegio Anahuac, was developed under the leadership of Rev. J. W. Newbrough and Rev. D. H. LeSueur. When the antireligious laws were enacted, however, requiring the teaching of atheistic socialism and prohibiting the teaching of the Bible, this school was closed, along with the Baptist educational institutions in Torreon, Toluca, and Saltillo. The Foreign Mission Board felt that under such restrictions it would be impossible to foster a true Christian education. Our mission work in Mexico has never fully recovered from the blow dealt it by the forced discontinuation of these schools.

Because some form of Christian education is essential to the development of strong churches and a strong denomination, the Mexican Mission has established Baptist student homes as a means of partially meeting this need. The one in Chihuahua,

under the direction of Rev. and Mrs. A. P. Pierson and Miss Katherine Skinner, affords a Christian atmosphere and provides board and lodging at a very reasonable rate for Christian young people who are attending the state schools. The students in the home gather daily for prayer and Bible reading, and take an active part in the work of the local churches. The old Indian name of the city meant "the place of the workshop," and Chihuahua is in truth a spiritual and educational workshop, preparing Mexican young people for service in the kingdom of God.

In the heart of the city is one of Mexico's most beautiful Baptist churches, dedicated in 1950. Members of this church go out each week to conduct services in numerous outstations, including several large gold-mining communities high in the surrounding mountains. The city also serves as a center for mission work in the three large states of Sonora, Chihuahua, and Coahuila, whose combined territory extends from the Gulf of California to the banks of the lower Rio Grande—an area about the size of Texas.

The plea submitted to the Foreign Mission Board in 1880 remains the cry for the mid-twentieth century: "Mexico is our neighbor. It lies at our very door and cries for aid. . . . Mexico is earnestly pleading with us for more workers."

TORREON—TOWER OF HOPE

Three hundred air miles southeast of Chihuahua, in the famed Laguna (lake) district, lies Torreon (toh-ray-ohn′), home of the Mexican Baptist Seminary. Founded in 1893, this city of 124,000 people, is comparatively modern, liberal in spirit, and free from the stifling religious atmosphere of the old

colonial centers. The Laguna, one of Mexico's most prosperous sections, is the center of an extensive experiment in collective farming, well-known to students of agriculture everywhere. In its once-arid deserts, wheat and the perennial cotton, planted every ten years, thrive under modern scientific irrigation.

On the central plaza, or square, of the delightful city, the First Baptist Church opens its doors for every passer-by to listen to a gospel that will make them infinitely richer than all the prosperity the Laguna can afford.

Since Mexican law forbids the teaching of religion outside the walls of churches or homes, the classes of the seminary are conducted in the educational building of the church. Seminary President James D. Crane and his staff of Mexican and American missionary professors, including Nathan Hoyt Eudaly, Cecil W. Johnson, A. C. Muller, and Miss Viola Campbell, are conducting one of the most important mission undertakings in all of Mexico. To the seminary must pastors, evangelists, and field missionaries all look to provide trained leadership for the churches. Here a group of intelligent, aggressively evangelistic young men and women are being prepared for future service in Mexico.

Theological education in Mexico has traveled an eventful and extremely difficult road, but in the lives of Mexican pastors and leaders is revealed the glory of its ultimate contribution. In 1901 a Baptist theological institute was founded in Torreon and continued its important ministry until the laws of the revolution forced it to close its doors in 1913. With other Mexican communities, Torreon suffered repeatedly from siege, sack, and massacre.

In 1917 a new seminary, supported jointly by Northern and Southern Baptists, was organized in Saltillo, and three commodious buildings were erected in Campo Redondo at the edge of the city. The influence of such godly missionaries as Dr. A. B. Rudd, Dr. George H. Lacy, and the noted Mexican Baptist leader, Rev. Alexandro Trevino, continues to shine in the faithful ministry of their students. As legal hurdles mounted, the institution was moved across the border to Texas, where, under Southern Baptist leadership, it was located first in San Antonio and then in El Paso. In El Paso it occupied quarters jointly with the Baptist Publishing House. During this period, Rev. and Mrs. J. H. Benson, appointed to Mexico in 1906, rendered valuable service to both the Publishing House and the seminary.

With the relaxation of the Mexican antireligious laws, the seminary, in 1946, was re-opened in its original home in Torreon, for such an institution can render its best service only when located in the heart of the nation and among the people it is to serve. Because the area to be served is so extensive, American (Northern) Baptists, through their Home Mission Society, support another seminary in Mexico City.

"The Seminary stands for the evangelization of Mexico and the world," stated a report to the Foreign Mission Board a few years after the founding of the original seminary. Today, the present institution continues in the spirit of its predecessor of half a century before. The city of Torreon received its name from the ancient watchtower that once guarded ranchmen from marauding Indians. In the Torreon seminary we see a watchtower of hope, set for the defense of the gospel, training Mexico's young Chris-

tian leaders to serve, like the prophet Ezekiel, as watchmen over the spiritual destinies of the nation. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezekiel 3:17).

In the summer months, students from the seminary serve in such sections as Guerrero (gay-raý-roh), 500 miles to the southeast, one of Mexico's most backward states. American tourists, riding unconcernedly through this mountainous state on their way to the plush hotels and tropical beaches of Acapulco on the Pacific coast, seldom realize that the 750,000 people of Guerrero live in practical isolation, with poor communications and miserable sanitation, and that about 80 per cent of them cannot read.

Seminary President Crane has for years traveled through this state to attend the annual Baptist association meetings. La Hacienda de Dolores, site of one of the meetings, is in a cove among the pine-covered ridges of the Sierra Madre del Sur, a two-day horseback ride from the nearest bus line. One group of messengers from the coast had to ride for eight days across extremely broken country, and another group lost its way and went for three days without food. As he has witnessed the joy with which the hardships of the way are endured for the sake of one short week of Christian fellowship, President Crane says that he has been humbled and made to realize how little most of us know about enduring hardness as good soldiers of Christ Jesus.

During another association the tenderfoot members who had taken cots were housed in the kettle room of a small sugar cane mill belonging to one of

the members, while everybody else was bedded down on a thick carpet of crushed cane stalks that covered the ground about the press. At this meeting the association proudly listed eleven churches and fifty missions, with an approximate membership of a thousand. Until that time only three full-time workers had been on the field. Now it was joyfully reported that two more had answered the call of God to labor in Guerrero.

In the town of Guayameo, in the center of the state, Professor Moises Arevalo and his wife direct the Benito Juarez grammar school, in spite of the opposition of a parish priest who has done all within his power to cause them to fail. It was this type of unselfish dedication to the welfare of Mexico that once prompted President Cardenas to say: "Though I cannot be bound by any forms, if you propose a free church, where Christ is a living reality, and where brotherhood is the only creed, I shall give you my full support."[1]

GUADALAJARA—REPLICA OF OLD SPAIN

Named for the ancient Moorish city of Spain, Guadalajara (gwa-dah-lah-hah'-rah), in southwestern Mexico, ranks as the second city of the republic, with a population of 356,000. Lying on a bright upland plain, this capital city sparkles like a jewel in the crown of the state of Jalisco, its flower-scented gardens, fountains, and patios casting a spell over the visitor. The old government palace breathes the atmosphere of colonial Spain, while its gruesome murals by Orozco reflect the violent spirit of modern revolutionary Mexico. The cathedral, university, and

[1]Hudson Strode, *Timeless Mexico*, (New York: Harcourt, Brace and Company, 1944), p. 349.

bull ring complete the picture of a civilization that once dominated most of the Western Hemisphere.

Southern Baptist mission work in Guadalajara was opened by Rev. David A. Wilson, who arrived in 1887. In spite of opposition throughout the years, the work has grown. Today, in addition to the churches, there are two Baptist student homes. A printshop, which each year distributes thousands of tracts on evangelism and temperance, has been set up to assist the young men in defraying their expenses. The student home for young women, directed by Miss Miriam McCullough, has been nicknamed "the singing house" by the neighbors who listen to the melody of the students' voices singing gospel hymns in their daily devotions. After completing their courses, these young people will serve as pastors, evangelists, physicians, nurses, teachers, and Christian homemakers. Until the government permits the reopening of our Christian schools and academies, such student homes fill a vital need.

Describing a revival held by the First Baptist Church of Guadalajara, Missionary Orvil W. Reid records that groups of Jesuits entered the church twice, trying to break up the services, and that one night a mob formed outside, shouting and shooting firecrackers and trying in other ways to disturb the services. Yet, in this meeting there were over one hundred manifestations of faith, and many people were baptized. Another result of the meeting was an enlarged Sunday school; and prayer meeting attendance increased from forty to one hundred. Fortunately, persecution is on the decline in the larger cities where more liberal ideas prevail, though it continues in the villages.

In addition to working in Guadalajara, Mr. Reid supervises an extensive missionary undertaking in what is known as the Southwest Field, which includes the three states of Jalisco, Nayarit, and Colima. The eight churches and their missions, scattered throughout this huge territory, in 1950 reported one new baptized believer for every nine members.

In Guadalajara a fine medical-surgical clinic, staffed by Mexican physicians and nurses, is operated under the supervision of Dr. E. Lamar Cole. Legal requirements throughout Spanish America make it very difficult for a foreign doctor to obtain a license to practice, and Dr. Cole can serve only in a supervisory capacity until he is able to secure the license. When that time comes, however, the construction of a Baptist hospital in Guadalajara is contemplated.

Our medical mission work in Mexico has never been conducted on a large scale, but Southern Baptists have not neglected this important missionary activity completely through the years. In 1903 they sent as their first medical missionary to Mexico Dr. R. W. Hooker. After his first few years in Mexico, he devoted himself to directing medical work in a clinic in Guadalajara and to conducting religious services. In 1907 another medical worker was added to the staff in the person of Dr. Hallie Garrett Neal, who, with her husband, Rev. C. L. Neal, served Mexico for nearly forty years in medical, evangelistic, educational, and literary labors.

MICHOACAN—BLIGHTED INDIAN PARADISE

On the drive from Guadalajara southeast to Uruapan in the state of Michoacan, it is a common sight

to see women dressed in black gleaning in the fields while men drive blindfolded horses in circles about the threshing floors. Others pitch the trodden grain and straw into the air, so that the wind carries the chaff far away—a perfect replica of ancient Palestine. In stark contrast stands the modern Flour Mill Co-operative, one feature of the reforms instituted by former President Cardenas. Scattered across the broad valleys of Michoacan are tiny villages, each with its towering church. These church buildings, erected in colonial days by government taxation and with semislave Indian labor, are now the property of the Mexican government.

In 1943 a new volcano called Paricutin came into being in this section, showering volcanic ash for a radius of fifty miles. Fields were blanketed with an ugly gray carpet; in the villages the ashes drifted like snow and piled high on the street corners. Pouring along a front twenty-five miles wide, tons of lava engulfed and destroyed many villages. Formerly called the "paradise of Michoacan," beautiful Uruapan, with its tropical foliage, was covered with this new blight. Through the once-lovely park of this town cascades a bright, clear stream from the hills above, a succession of clear pools marking its descent. Here, years ago, our Mexican evangelist Moises Arevalo baptized his first converts while fanatical crowds stoned the little group. The effects of the eruption of Paricutin are symbolic of the religious blight that has afflicted Mexico.

Beyond Uruapan the road skirts the shores of Lake Patzcuaro, where Tarascan fishermen busily mend their nets. The Tarascans, a proud people, have never forgotten how their chieftain was burned to death over a slow fire by Conquistador Guzman to

"convert" him to the Roman Catholic faith and to wring treasure from his kingdom.

The town of Patzcuaro, "the place of delights," nestles by the lake. Taking a launch from the town, the tourist speeds past crowded dugout canoes, across the blue expanse, to a tiny island that rises steeply out of the center of the lake, a reminder of Italian Switzerland. The island's summit is dominated by a towering concrete figure of General Morelos, the great hollow monument outlining the robed figure of the liberator. Inside the structure, the hero's life is portrayed in colorful murals, ingeniously arranged so that one can study them in chronological order while climbing the spiral stairway.

Morelos, a poor parish priest, burned with indignation at the degradation of his people, the insolence of the higher clergy, the wealth of the church, and the oppression of Spain. Without previous military experience, he left his parish, organized armies, and won twenty-four out of twenty-six bloody engagements. In 1815 he was captured by the Spaniards, examined by the Holy Office of the Inquisition, excommunicated by the Roman Church, and then executed.

Returning one afternoon from a visit to the Morelos monument, I met with a group of converts in a humble Christian home on the shores of Lake Patzcuaro for a little service of song, prayer, and Bible reading. There we remembered One who trod the shores of Galilee, seeking those who would "worship him in spirit and in truth." Morelos and the Son of God both died at the hands of corrupt and scheming hierarchies. Morelos died for the political independence of Mexico; the Man of Galilee died for the spiritual independence of the world.

East of Patzcuaro, halfway between Guadalajara and Mexico City, lies Morelia, one of the most beautiful cities of this land of charm. It was here that Morelos lived as a village padre, in his typically Spanish home with columned patio, and here that he plotted with Hidalgo, a fellow priest. The inscription on the marble plaque in Morelos' home is written in florid Mexican style: "Illustrious Morelos! Immortal Hero! In this house, honored by thy presence, the grateful people of Morelia salute you."

Near the main plaza of Morelia the First Baptist Church, with the largest congregation in this area, serves as the center of an ever-enlarging missionary undertaking, while the Lacy Bible School, named for one of Mexico's most sacrificial missionaries, seeks to teach and train young men for the gospel ministry.

Grandson of a noted Presbyterian minister of Virginia, Dr. George H. Lacy became a Baptist by conviction and was called to foreign mission service, moving to Mexico in 1903 with Mrs. Lacy and a family of five little children. Dr. J. G. Chastain, last of a noble company of pioneers, who celebrated his ninety-seventh birthday in 1950, tells the moving story of the Lacys in his book *Thirty Years in Mexico*. Dr. and Mrs. Lacy had served for only a short period in Saltillo when the children were stricken with scarlet fever. Within three days two of them had died, and Mrs. Lacy rushed back to the United States by train with the other three. Stopping off at Gurdon, Arkansas, they called for the father to come quickly; but before he could arrive, two more had been taken. Dr. Lacy's father met him at the station with the crushing news that the last of his five children had died an hour before.

Trying to comfort his wife, Dr. Lacy suggested that it might be best for them to give up a missionary career and return permanently to the United States. Looking into his face, the brokenhearted mother replied with supreme courage, "No, George, we have given our children to Mexico; now we will go back and give our lives." For thirty more years they labored in the name of One who said, "I will not leave you comfortless," and lived to see another family of children grow up about them.

When Mrs. Lacy died, Dr. Lacy chose to stay on alone in the land he loved, gathering about him a group of young Mexican ministerial students. With them he lived and ate in modest quarters, instructing them daily in the Word of God and sending them out to preach the unsearchable riches of Christ. In 1949, at the age of eighty-one, he, too, was called to his "long home," there to be reunited with those whom he had "loved long since and lost awhile." Beloved and honored by all, he had given forty-six rich years to Mexico—a true conquistador for Christ.

Chapter Two

THROUGH ANCIENT MAYA LANDS

In the jungles of Central America ghost cities, silent and forgotten for centuries, give mute testimony to a departed glory. They reveal magnificent temples, palaces, and public buildings constructed of stone, brick, or marble and often covered with intricate, artistic carvings. The beginnings of the ancient civilization they represent are unknown, though the date has been estimated as early as 3000 B.C. Some of the sculptured figures are suggestive of ancient Mesopotamia or Egypt; others are definitely Mongolian.

In the period from the beginning of the Christian era to the time of the rise of Mohammedanism in Arabia, this civilization of the Maya, or the Maya-Quiché, rose to great heights. It represented various tribes who spoke related languages, were advanced in architecture, mathematics, and philosophy, and had elaborate religious, social, and economic systems. This old empire disappeared at the beginning of the seventh century during a strange transitional period in which its people abandoned their magnificent cities. Centuries later the amazed Spanish soldiers found the cities enveloped by the jungle—still intact and untouched by the destructive forces of war or earthquake. The causes for this mysterious migration are still being debated by modern archaeologists and historians.

The second great period of development in Central America, A.D. 1200-1450, was known as the Toltec period. From 1450 to 1500, however, the people were weakened by civil war and disease. When one of the young lieutenants of Cortez, the fair-haired, twenty-eight-year-old Alvarado, attacked with his little army, the Indians wilted before the storm. With only 200 Spanish foot soldiers and 135 horsemen, Alvarado was able to defeat an army of 30,000 Indians at Quezaltenango in western Guatemala. Following this bloody engagement, the two captive chieftains were accused of treachery and burned at the stake during the celebration of Holy Week in 1524.

The name of the first capital was changed from the short Indian name Iximche to the florid Spanish title "The Very Noble and Very Loyal City of St. James of the Knights of Guatemala." From this capital Alvarado ruled all the territory from the borders of Mexico to Costa Rica. After exterminating the intellectual and ruling classes, he enslaved the Indian masses to work the great ranches that had been given to his soldiers and lieutenants as rewards for their daring exploits.

When news of Alvarado's death in a military campaign in Mexico reached his widow, Dona Beatriz, she commanded the council to appoint her as governor in his stead. Her rule was tragically short-lived; for the day after she assumed office, she and all her family perished in an earthquake and flood which also completely destroyed the city. The survivors chose a new site three miles away, known today as Antigua (in Guatemala). Here one of the most beautiful and elaborate cities of the new world was constructed. All the skill of Spain's architects and artisans was dedicated to the task, and the silver of

Mexico was spent lavishly to erect its sixty Catholic churches, the government houses, and the palaces for the captains general of the colony. At the height of its glory, in 1773, this city was torn asunder by another devastating earthquake. Its elaborate ruins still speak of Spain's vanished glory.

The long generations of Spanish colonial rule ended with the movement for Mexican independence in 1821, only to be succeeded by years of dictatorship under the Mexican emperor Iturbide, whose power extended throughout Central America. In 1824, after Iturbide's fall, a federal republic comprising five nations was constituted and called the Republic of the United States of Central America. It's second president was General Morazan, representing the liberal party, who promoted education and immigration but aroused the fury of the Roman church by abolishing the monastic orders. When his rule came to an end in 1840, the new federation collapsed. Since then each of the six Central American republics has followed its own distinctive course, although a movement for reunion has continued to this day and may sometime become a reality. However, strong nationalistic sentiments and the personal ambitions of political leaders will make it increasingly difficult for this dream of a century to be realized.

GUATEMALA—REGION FULL OF TREES

One of the greatest tropical forests of the Western Hemisphere is found in the north-central part of Guatemala, known as the region of Peten, where mahogany, cedar, and rubber trees grow in matted profusion. It is small wonder that the Indians called this land "the region full of trees." In these same forests, over nine hundred varieties of birds flash

their bright-hued wings, among them the exotic quetzal, which appears on Guatemala's national emblem.

Guatemala, which approximates Virginia in size and population, reports 3,500,000 inhabitants, 60 per cent of whom are pure Indian. Another group, of mixed Indian and Spanish blood, are known as *ladinos*. A smaller Negro population congregates about Puerto Barrios, on the Gulf of Honduras, where coffee and bananas are loaded for northern ports.

In the market places of ancient towns like Chichicastenango, as many as 5,000 Indians often gather to barter their vegetables, pottery, and exquisite handwoven articles. Their tribal customs have changed very little since the days of the Spanish conquerors, and little has been done by church or state to improve their lot. Illiteracy is high, reaching about 80 per cent; so it is not surprising to learn that they are largely controlled by either the Catholic priest or the Indian witch doctor and that their worship is a strange intermingling of two faiths. Although the Quiche is the dominant Indian language, twenty-two other Indian dialects are spoken in Guatemala today.

Guatemala is renowned as a tourist's paradise, its mile-high central plateau, Los Altos, affording a springlike climate. From the plateau the land drops precipitously down to the hot lowlands of the Pacific, and to the tropical regions on the northeastern Caribbean shore. Los Altos, with its profusion of lakes, among them glistening Atitlan, is a fairyland bordered by soaring volcanos, many of which are still active. Its vacation spots can be reached by well-constructed highways, which are some of the finest in Central America.

Guatemala City, the capital, lying on the beautiful upland plateau, has all the marks of a modern Spanish American city. After the disastrous earthquake of 1917, it was completely rebuilt, with broad avenues, lovely squares, and modern buildings. Its 165,000 inhabitants pride themselves on the cleanliness of their magic metropolis. In Plaza Barrios a monument rises to the memory of the great president Justo Rufino Barrios, one of Guatemala's outstanding liberal leaders. He followed the dictatorial regime of the illiterate peasant Carrera, who was supported by a conservative-clerical-aristocratic alignment. Known as the "Lincoln of Guatemala," Barrios came to power in 1873 and completed the abolishing of monasteries and religious orders, begun by General Morazan, an act which naturally aroused the undying hatred of the Roman Church. This may explain, in part, the weakness today of this Church in Guatemala, reporting fewer than 150 priests to serve its numerous churches. As a reform president, Barrios promoted education, improved communications, and labored for the unification of Central America; but in his zeal to attain this last goal, he tried to force his ideas on neighboring republics and was killed in battle while leading his army across the borders of El Salvador.

As in so many Spanish American republics, the first evangelical Christian, or Protestant, beginnings in Guatemala were made with the warm approval of the government. When American, British, and European Protestants living in Guatemala asked for spiritual leadership, President Barrios himself paid the traveling expenses of Dr. Edward M. Haymaker, a Presbyterian missionary, who arrived in 1884. Since that day, churches, schools, and a hospital have

been established; and many denominational and interdenominational foreign mission societies have undertaken work in this land of spiritual need. Among them are the Presbyterian Church, U.S.A., the Central American Mission, the Nazarenes, the Friends Mission, and the Primitive Methodists, who all cooperate as members of the Synod of the Evangelical Church in Guatemala.

Baptist work started as an indigenous movement, largely as a result of the strong doctrinal emphasis of the literature distributed by the Baptist Publishing House in El Paso. This literature is widely used throughout Latin America, and its loyalty to Bible teachings—believer's baptism, the spiritual democracy of individual New Testament churches, the symbolic Lord's Supper—found a ready response in the hearts of many. Churches which were Baptist in theology and polity were organized in Guatemala long before our missionaries arrived. Dr. Paul C. Bell of the Home Mission Board was invited to confer with these congregations in 1946 and to assist in organizing the Guatemalan Baptist Convention.

In 1947, Rev. and Mrs. W. J. Webb, after six years of service with the Mexican Mission, became the Southern Baptist Foreign Mission Board's first missionaries to Guatemala. Co-operating with a small group of Guatemalan pastors, they serve about fourteen churches, with a constituency of nearly a thousand members, and baptize approximately 250 new converts each year. A small Bible institute, meeting in one of the churches of the capital city, is preparing an instructed leadership for future days. Two of the Baptist churches are composed entirely of Indians, and one of them reported over eighty baptisms in one year. It is encouraging to note that

among these descendants of the ancient Mayas a healthy spirit of independence exists, and that great emphasis is placed on evangelism and self-support in the Guatemalan churches.

Missionary Webb sums up one year's activity briefly and vividly: "This past year we experienced one big revolution and five attempted ones; one big flood and many little ones; one big inflation and numerous minor ones; one big, continuous advance in our Baptist work in spite of many big and little adversaries."

HONDURAS—LAND OF GREAT DEPTH

Columbus, on his last visit to the New World in 1502, touched the northern shores of Central America and thus became the first white man to set foot on Honduran soil. The deep swampy seaboard gave rise to the name Honduras, which is derived from the Spanish word *hondo* (deep). An advanced civilization flourished here a thousand years ago; and at Copan, on the country's western border, the remains of an ancient Maya city, fifteen miles in extent, are the center of continual archaelogical research.

Visitors to Honduras are puzzled by its monetary unit, the *lempira.* But to Hondurans it is a constant reminder of the Indian chief who challenged the might of Spain in the early sixteenth century. Defiantly he gathered 30,000 of his Indian followers and withdrew to a fortified site in the region known today as the Mosquito Coast. For six months they threatened the life of the new Spanish colony. Fearing extinction, the Spanish captains invited him to a parley under a flag of truce and then, on his arrival, treacherously murdered him. Today liberty-loving Hondurans revere the memory of brave Chief Lempira, symbol of freedom from oppression.

Honduran history climbs up and down the same general ranges as that of her neighbors—centuries of Spanish rule, days of independence, a period of membership in the Central American confederation. Intermittent revolutions in this century have kept the republic from making the social and economic progress so desperately needed.

A mountainous land about the size of Pennsylvania, Honduras has extremely poor communications. No railroads reach its capital, Tegucigalpa (tay-goo-see-gahl'-pah), whose 50,000 people are isolated from the rest of the nation. The 800 miles of track are all in the northern part of the country and are used largely by the American banana companies, which furnish about four-fifths of all the bananas sold in the United States. Mahogany is another important export, some of these giant trees rising to a height of a hundred feet. A few miles northeast of the capital are the famed Rosario mines of San Juancito, from whose depths nearly sixty million dollars worth of gold and silver has been extracted since the close of the last century. These mineral deposits have given Tegucigalpa its lovely name, "the hills of silver."

The million and a quarter inhabitants of Honduras are largely Indian or mestizo (Spanish-Indian). For the most part they live in small, inaccessible villages. Honduras is unquestionably a "land of great depth." But far deeper than the waters off its shores, deeper than the tunnels of its silver and gold mines, is the moral and spiritual need of its people—a need that four centuries of domination by the Roman Catholic Church has failed to meet.

Evangelical Christian missions, because of the frequent revolutions and the lack of adequate trans-

portation, have in large measure by-passed Honduras. In view of the fact, however, that religious liberty is now officially guaranteed and that the Roman church has lost much of its prestige and power, Honduras presents an opportunity for immediate missionary advance. Along with a few other scattered evangelical groups, three small Baptist churches bear their faithful witness—one in the capital, the other two near the Pacific coast.

Missionary W. J. Webb has general supervision of this field, as well as of Guatemala. He describes a strenuous missionary journey on which he traveled six days by horseback and visited only half of the mission points of one church; two of those six days he rode all day in a steady downpour. Although it rained every night, large crowds attended the services, and there were professions of faith in practically every meeting, and ten baptisms in the San Marcos church. The mission in San Antonio Flores reported seven preaching stations; a lay preacher, a tailor by trade, attends them, traveling seventy miles on muleback to visit them each month. It also takes a month to visit the three churches and the seventeen large missions, most of the travel being done by horseback over hot, malarial lowlands and wild, rocky, mountainous terrain.

In calling for volunteers, Mr. Webb remarks soberly: "Young missionaries contemplating Honduras must remember that this is a job for rugged individuals. Any lesser vessels could not spend fifteen hours in the saddle by day and still be fresh to sing, preach, and answer questions for two or three hours at night. One day is something like an outing, but a month of it decides how much of a man you are!"

COSTA RICA—RICH COAST

The story of Costa Rica is refreshingly quiet and peaceful. No great Indian civilizations arose within its borders; no cruel conquistadors came to crush and enslave it; and few wars have left their bloodstains on its soil. Coronado, known as the "gentle conquistador" of this area, encouraged homesteading, imported farm animals and planted his fields. Unfortunately, few of his successors possessed the same fair vision. Far from the viceregal splendor of Mexico or Peru, great feudal landowners were not numerous, and many Indian villages continued to hold their land in common. Independence from Spain came without bloodshed, since Costa Rica was then a part of the viceroyalty of Mexico, where most of the struggle against the Spanish crown had taken place. She formed a part of the Central American confederation but, with the other members, severed relations and became an independent nation.

Today Costa Rica prides herself on having more teachers than soldiers, and conducts one of the best educational systems of Spanish America. It is not surprising, therefore, to learn that many men of literary talent have come from this republic. Advanced economically, supported by her banana and coffee industry, she is not plagued with the same tragic extremes of poverty and wealth so prevalent in other republics. Most of her 800,000 people live in the high central plateau which covers 3,500 square miles. Here the capital city, San Jose (sahn-hoh-saý), with a population of 86,000, stands at an altitude of nearly 4,000 feet. It is bright and modern, a beautiful blend of old Spain and modern America, where the latest models of American-made automobiles dart past brightly painted oxcarts.

Costa Rica's northern border is formed by the southern end of the great Lake of Nicaragua, 100 miles in length, and the San Juan River which empties into the Pacific—a route which the proposed Nicaraguan canal would most likely follow. Only 100 miles apart, Costa Rica's two coasts are connected by a railroad that reaches inland to San Jose.

A saga of railroad construction is written in those miles of steel. Three of the nephews of Henry Meiggs, the noted builder of railroads in Spanish America, died in the terrible ordeal of construction, along with thousands of Italians, Negroes, Irishmen, and coolies from China and India. The task was especially grueling on the line from the Pacific to San Jose, where they encountered swamps, jungles, incessant rains, stifling heat, and the daily assault of insects while malaria, dysentery, and fever reduced the ranks of working men daily. Missouri mules, known as *machitos* in Spanish, giants compared with the diminutive burro of Central America, were imported for the work. Today, in partial tribute, North Americans are still referred to as *machitos,* which, freely translated, means "beloved mules"!

Baptist missionaries first arrived in Costa Rica in 1947, with Rev. and Mrs. Van Earl Hughes serving under the Home Mission Board until their work was transferred to the Foreign Mission Board in 1949. Under their leadership a small Costa Rican Baptist Convention has been organized, representing five churches and numerous mission points.

When this convention met in the village of Naranjo during the Holy Week celebration in 1950, the police authorities arrived, not to break up the service—for religious freedom is guaranteed—but

simply to ask a favor. They reported that a man had fallen from a high cliff and was desperately hurt; but, since it was Good Friday and the local priest had declared that it was a sin to drive an automobile on that day, no car owners could be persuaded to take the injured man to the hospital. Missionary Hughes quickly responded and reached the hospital in time to save the man's life. A month later the brother of this injured man became a professing Christian and united with the little church in Naranjo. During the construction of the Naranjo church building, the parish priest excommunicated eight Catholic carpenters who were daring enough to work on this heretical project.

In describing "the greatest revival in the history of Costa Rican Baptists," Missionary Hughes says: "Each year we have had revivals, but nothing to compare with the one this year. Our Baptist churches invited Dr. Jose M. Ruiz, ex-priest, to preach. Dr. Ruiz, a priest for seventeen years, was trained in Rome and held two doctorates. About fourteen years ago he was converted after long discussions with the pastor of the First Baptist Church in Managua, Nicaragua. Since then he has been an active Baptist pastor and professor in the Baptist Seminary of that republic. We advertised his messages by radio, newspaper, and leaflets. His sermons, simply spoken but very profound in thought, were inspirational as well as informative. He spoke on the vital errors of Roman Catholic teaching, and the people thronged to hear this ex-priest expound, first, what the Roman church had taught him, and secondly, what he had discovered from studying God's Word. He did not criticize in a disrespectful way, but was very thorough in his exposition of both sides.

"He was with us in our several Baptist churches more than a month. The people came in such crowds that our chapels were packed and many listened through the windows from the outside. There were many professions of faith, and the pastors have been busy following up these converts with a large percentage attending our services regularly. The results were so alarming to the Roman Catholic Church that she went to the radio and the press to inform her people that it 'was absolutely prohibited for a Catholic to hear this Dr. Ruiz or read one of the Baptist tracts.' Furthermore, on the radio they called Dr. Ruiz the second Judas because he had 'betrayed' the true church. But, with all this, people came in larger numbers. Not only did the common people come, but we had a large number of doctors, lawyers, school teachers, and some political leaders of distinction in the present government."

San Jose is also the home of a first-class Spanish language school for evangelical Christian workers, which all Southern Baptist missionaries to Spanish America are required to attend for one year before scattering to their posts of duty in twelve republics from Mexico to Argentina. Central America is, therefore, assuming an increasingly important role in the development of our Spanish American missions.

In 1950 the following appointees were enrolled in this institution:

For Argentina—Dr. and Mrs. S. Herbert Cockburn, Rev. and Mrs. T. C. Hollingsworth, Rev. and Mrs. R. Boyd Robertson, Miss Helen Nixon, and Rev. and Mrs. James O. Watson.

For Chile—Rev. and Mrs. William P. Andrews, Rev. and Mrs. Ruben I. Franks, Rev. and Mrs. Hubert

L. Hardy, Jr., Rev. and Mrs Marlin Russell Hicks, and Rev. and Mrs. Hubert K. Middleton.

For Colombia—Dr. and Mrs. George H. Kollmar and Rev. and Mrs. Ben H. Welmaker.

For Costa Rica—Rev. and Mrs. Charles W. Bryan.

For Ecuador—Rev. and Mrs. Garreth Elbert Joiner.

For Mexico—Rev. and Mrs. J. Wilson Ross.

For Paraguay—Rev. and Mrs. Leland Harper, Rev. and Mrs. William A. Hickman, Jr., Miss Wanda Ponder, and Dr. and Mrs. William Skinner.

For Peru—Rev. and Mrs. Robert L. Harris.

For Spanish America but unassigned to a particular country—Rev. and Mrs. William A. Hickman.

Chapter Three

ALONG CARIBBEAN SHORES

In the taverns of sixteenth century Spain, young men listened breathlessly to the legend of El Dorado, "the gilded one," the Indian priest-king who, in an impressive annual ceremony, gathered with his chiefs and people on the banks of the deep lake known as Guatavita, north of the present city of Bogota, Colombia. Rubbing his body with turpentine, he rolled in a bed of pure gold dust; then, rising to his full height, he plunged into the dark waters while prayers were intoned and priceless gems were thrown in to placate the Indian gods. It was this story that fired many Spanish adventurers to endure unbelievable hardships to find the treasure of the elusive El Dorado.

COLOMBIA—GEM OF THE OCEAN

Colombia is the only country named in honor of the discoverer of the New World. Its shores are washed by the Caribbean Sea and the Pacific Ocean, and it is connected with Central America by Panama, which once formed a part of its territory. The tawny Magdalena River flows northward through a huge, marshy jungleland and provides 575 miles of navigable waterways. Three parallel mountain chains, running north and south, enclose the high plateaus where the majority of the people live. The eastern part of Colombia, including the slopes of the Andes and vast lower jungles that are drained by the Orinoco and Amazon rivers, is sparsely settled.

Transportation is a serious problem, since no railroads connect the northern coast and the capital city of Bogota.

As in the days of El Dorado, Colombia is still a land of precious gems, most of the world's supply of emeralds being drawn from the heart of ancient Muzo, an extinct volcano. The country is also rich in gold, platinum, coffee, oil, and cattle. Of infinitely greater value, however, than its jewels and precious metals are its ten million people, who are largely of Spanish-Indian descent, with a small Negro element living in the tropical regions along the coast. Colombians live in gleaming modern cities or in villages of thatch-roofed cottages, from high, cool Bogota to humid Buenaventura.

Until recently Colombia had a remarkable record of nonviolence in government and prided herself on the fact that she was dominated by principles rather than by dictators. One of the first political leaders after the emancipation from Spain was Santander, who hated violence and bloodshed. In the past, Colombia has led in the arts of peace, nurturing many noted scientists, philosophers, and poets. It therefore came as a shock to the world when this record was broken in the violent uprising of 1948 while the inter-American conference was in session in Bogota. Whole blocks of the capital were dynamited, and hundreds of people were killed. The victory for the Catholic-conservative forces was followed by a wave of political-religious persecution in which hundreds of evangelical Christians suffered the loss of property and life. It is the conviction of many, however, that the fundamental freedoms for which Colombia has stood in the past will yet be restored.

Although Southern Baptists had been engaged in missionary work in Latin America since 1880, it

CARIBBEAN SEA
Providence Island
San Andres Island
Barranquilla
Cartagena
Magdalena River
Maracaibo
Barquisimeto
Caracas
River
Orinoco
VENEZUELA
Medellin
Bogotá
COLOMBIA
Cali
PACIFIC OCEAN
Quito
ECUADOR
Guayaquil
BRAZIL
Amazon River
Point Parinas
ANDES MOUNTAINS
PERU
Caiamarca
Lima
Cuzco
Lake Titicaca
La Paz
BOLIVIA
SOUTH AMERICA
NORTHWESTERN PART
VENEZUELA COLOMBIA
ECUADOR PERU BOLIVIA

was not until 1941 that they turned their attention to the neglected northwestern section of South America. The dramatic story of the rapid advance in this area goes back to a Roman Catholic home in New South Wales, Australia, where a young man named Henry W. Schweinsberg grew up attending Catholic parochial schools and colleges, assisting the local priest in the celebration of Mass. After serving with the Royal Australian Naval Reserve, he decided to make pharmacy his lifework; but a few months after this decision, an overwhelming experience changed the entire direction of his life. Hear him tell that story:

"As I was walking along a street in New Castle, Australia, one night, a young man standing on a busy street corner handed me a New Testament. Handing out to the passers-by cheap paper-covered editions of the New Testament, he seemed not to be giving them out at random, but rather to be selecting the ones who were to be recipients. As I came along he handed me one, with the injunction, 'Take this home and read it.' I have never known who that young man was. I do not expect ever to find him until, in Glory, I have the privilege of thanking him for that day's work.

"I accepted the little Testament and casually read portions of it. Then it began to grip my heart. I would read it for hours. It was the first copy of the New Testament I had ever seen, although from my study of Catholic doctrine I was familiar with certain quotations of Christ. In this little book, however, I found all the words of Christ. I saw that when they were read in their context the meaning was often very different from that which I had been led to believe.

"After three weeks of intensive reading of this New Testament, the Spirit of God wrought a great consciousness of spiritual need. I came to John 3:3, 'Except a man be born again, he cannot see the kingdom of God.' Right then I became conscious of the fact that all my confessions to a priest, all my attendance at Mass, all my religious rituals were insufficient. That night I knelt alone and made salvation personal. I remember praying, 'Lord, I don't know what it means to "be born again" but, whatever this is, I want to.' I arose from my knees conscious of the fact that God had heard my prayer and that I was 'born again.' From that moment this blessed consciousness has been an ever present experience.

"From that instant I came into personal fellowship with Christ. I felt I should serve him as a missionary. My people were overwhelmed at the change that had come over me. They refused to have any interest in me any longer; so, two weeks after being saved, I was turned out of home.

"Feeling the need for further preparation to serve as a missionary, I resigned my work in the pharmacy and entered the Missionary and Bible College in Sydney. While in this institution I began the study of the various denominations, comparing them with the Word of God. I would not join any church until I was satisfied I had found that which was closest to the New Testament. After two years of study I was led to the little Baptist church in Haberfield, New South Wales, where I was baptized and, following the custom of the Baptist churches in Australia, I was called upon to give an oral testimony before the congregation."

After completing his training, he accepted appointment under the Bolivian Indian Mission and

served for five years among the Quechua Indians in the fanatical town of Totora. Feeling the need of further preparation, he and Mrs. Schweinsberg came to the United States for additional theological training and, in 1941, were appointed by Southern Baptists for service in Colombia.

Mr. Schweinsberg and Dr. J. L. Hart, missionary to Chile, made a survey that revealed a wide-open door of opportunity in Colombia. Immediately they called for the appointment of ten missionary couples to open work in Barranquilla, Cartagena, Santa Marta, Bogota, Cali, and Medellin. "Because of the control of the priests over the people," Mr. Schweinsberg wrote, "it has been difficult for missionaries to rent suitable preaching halls. . . . We believe that it would be best for the Board to build becoming chapels in each mission center at the very beginning of the work."

BEGINNINGS IN BARRANQUILLA

On the banks of the sweeping Magdalena stands Barranquilla (bah-rahn-keel'-yah), founded in 1721 Colombia's chief seaport and one of its most progressive cities, with a population of 200,000. Bright, shining boulevards and modernistic homes are only a stone's throw from thatched-roofed adobe homes, while long rows of buzzards, scavengers of the tropics, perch incongruously on the roofs of rich and poor alike. Irreverent citizens call them *curas* (priests) because they "dress in black and hover over the dead"!

When our missionaries arrived in 1942, they found a struggling group of converts, the fruit of a previous work by the Baptists of Cuba. A few months after the opening of the new Mission, I met with a small

group in the front room of the missionary's home; and that afternoon with another group in a thatch-roofed home in Rebolo, one of the poorer sections of the city. One year later, I assisted in the dedication of a new chapel in Rebolo and also in the dedication of the Central Baptist Church's attractive temple, seating 500, on one of the better avenues of the city. With each succeeding year, this work has grown and developed at an amazing rate. The Central church structure was soon outgrown, torn down, and rebuilt to seat over 1,000.

These two churches became practically self-supporting in a few years and, imbued with a missionary spirit, purchased a lot in the suburb of San Felipe, built a church and school, and promoted a flourishing work there with little help from the Foreign Mission Board. Rev. and Mrs. Howard Shoemake, succeeding the Schweinsbergs, who moved to Cali, now serve as general missionaries for the entire city. Fine primary schools have been organized alongside both the Central and Rebolo churches, and are ably directed by Miss Crea Ridenour and Miss Anna Frances Todd, while Miss Lillian Rae Williams leads the San Isidro school. Through these schools the children of Baptist homes have the opportunity of obtaining elementary education under Christian auspices.

Almost from the beginning of our work in Barranquilla a need for medical missions was felt, and a splendid lot was purchased overlooking the city, with a view of the Magdalena winding in the distance. In 1947, Dr. and Mrs. Roy C. McGlamery were appointed as our first medical missionaries to Colombia. Dr. McGlamery had served with the United States Army for three years and, as an ordained minister, had also served as pastor. After two years of hoping,

praying, and preparing, he passed the stiff medical examinations in Spanish and obtained a full license to practice medicine. It was a victory that insured a medical missionary program in Colombia.

Even during the years of waiting, a small clinic was conducted in the San Felipe district. In 1950 a new clinic was opened in the center of Barranquilla, and in 1951, a new fifty-bed hospital is to be dedicated in the name of the Great Physician. Miss Emily Head, with army experience, was appointed in 1950 as the first nurse to represent Southern Baptists in Colombia.

Although many of the factors that have entered into the success of the Colombian Mission are discovered in all other missions, a new combination of these factors has resulted in what some consider to be a new strategy in world missions. First, primary emphasis was placed on establishing New Testament churches and assisting those churches from the outset with the purchase of adequate properties. Instead of waiting twenty years for them to build, a few centrally located buildings were erected with mission funds at an early date. This policy will not be followed in every instance, only in the inauguration of Baptist work in strategic centers. Because of heavy initial costs, this building program would not have been possible without the generous assistance of the Jarman Foundation of Nashville, Tennessee.

Within these churches, from the beginning, members have been taught the meaning of personal, house-to-house evangelism; and continuous appeals for public surrender to Christ have been given from the pulpit. It is the usual thing for pastors in Colombia to expect decisions, since they are surrounded by thousands of people who have never known the gospel. The people indicate their decisions

by walking bravely forward at the close of the service to declare their faith publicly, as those who are not ashamed of the gospel. The names of those who come are taken, and each person is presented with a New Testament, together with tracts on the meaning of salvation and on teachings of the Baptist faith. At times they gather in an after-meeting for prayer and further instruction. One night each week for a period of about four months, a baptismal class is held for them, in which they are thoroughly indoctrinated. At the close of this period, the church questions them and hears an account of their Christian experiences—a procedure similar to the examination before an ordination. Since the people have little or no evangelical Christian background, the churches of a new mission field must be very careful about accepting new members.

During the period of indoctrination, emphasis is placed on Christian stewardship and tithing, so that members grow up in the new-found faith knowing nothing else. Appeals are made to their national pride for the churches to support themselves as soon as possible and not to depend on foreigners. Where a missionary serves as pastor, a definite amount is set aside by the church for pastoral support. This is often utilized in missionary extension work until a national pastor can be called. The church thus forms the habit of providing for its ministry; so there is no financial crisis when the missionary retires to make place for the national leader. Those churches which have received large sums for their buildings are expected to become self-supporting at an early date. They are encouraged to be missionary in spirit and, as they grow in the grace of giving, to assist in the construction of other mission churches.

Another emphasis which has borne abundant fruit is the policy of promoting from the beginning strong church organizations, thus permitting the new churches to share in the two-century experience of our own churches. Some of the organizational methods must, of course, be adapted to the local situation; but many of the basic principles of Sunday school, Training Union, and Woman's Missionary Union activities have been accepted with joy and profit.

The labors that started in the front room of a missionary home in Barranquilla in 1942 have been greatly blessed of God. This work has expanded into nine mission centers, located in Colombia, Venezuela, Ecuador, and Peru, with a total staff of twenty-eight missionaries. The 2,500 members of the twenty-two churches in the convention report hundreds of baptisms each year. Among the nationals there are twelve ordained preachers and twenty students for the ministry. In the field of church organizations in 1950, thirty Sunday schools had an enrolment of 3,000 pupils; and twenty Training Unions reported 1,200 members, with 1,500 in attendance. The Woman's Missionary Union and its auxiliary work, directed by Mrs. R. C. McGlamery and other women of the missionary group, has an enrolment of 1,000 members in forty-two organizations. The nine primary schools enrol 500 pupils. As we witness this growth in a brief eight-year period, we can only exclaim: "What hath God wrought!"

At the close of an inspiring service in Barranquilla, two men came forward in response to the invitation. One of them, a Colombian traveling salesman, was visibly moved, for tears moistened his cheeks as he walked down the aisle. Following the worship service, the two were given personal instruction for

almost an hour. One needed more information regarding the way of salvation, but the other was definitely under conviction. As the salesman and Missionary Schweinsberg came out of the little conference room, their faces were illuminated by a heavenly light. Grasping my hand, the missionary exclaimed with emotion: "This man has found the Lord!" In that statement is expressed the ultimate purpose of all our missionary labors—that men and women, boys and girls may come to know and love the Lord.

CARTAGENA—PEARL OF THE INDIES

The road from Barranquilla to the coastal city of Cartagena (kar-tah-hay'-nah) winds for seventy-five miles through strange, wild country scorching under a tropical sun or dripping under torrential rains—a land of gaunt trees and matted undergrowth, abounding in reptiles, wild deer, and even jaguars. The roads are often crowded with lowing cattle and the ubiquitous burro, lost under his giant saddle of wood and straw.

About halfway between Barranquilla and Cartagena lies the town of Sabanalarga, with a population of 24,000, its sandy streets lined with tiny thatched houses of mud and bamboo. On its main thoroughfare rises the attractive Baptist church building which was constructed during the ministry of Rev. and Mrs. A. R. Dailey. This church, now under national leadership, will become the center of evangelization for this whole area. The wife of a prominent lawyer of this community gave this glowing testimony: "All the persecution and ridicule that my former friends now bring upon me will never make me turn back on Christ, or on the church in which I found salvation."

As the visitor nears Cartagena, the first sight to greet his eye is the Popa, a promontory rising from the plain, surmounted by the crumbling walls of an old convent. Stories are whispered of nuns who, on seeing the approach of pirate ships, joined hands and plunged headlong over the cliff. Each year a procession of men and women, holding lighted candles, files up the steep slopes to worship a tiny image of the Virgin. Entering the city through the gates of its massive walls, the visitor is intrigued by ancient horsedrawn carriages which clatter down narrow cobblestone streets with overhanging, vine-covered balconies. Cartagena, the most perfectly preserved Spanish city in the Western Hemisphere, was founded in 1533, and still symbolizes the former strength of Spain. In colonial days it ranked next to Mexico City and Lima in importance. The bright, smartly dressed students marching in colorful patriotic parades contrast sharply with the Old World atmosphere.

Above the city frowns the crumbling fortress of San Felipe, built to protect the city against buccaneers and the enemies of Spain; for to Cartagena were brought the gold and silver of Mexico and Peru, to be convoyed by an armed fleet to Spain. The walls of the city, forty to sixty feet in width, are as strong today as when they were constructed by sweltering slave labor. Time and again the streets have run red with blood, as Morgan, Hawkins, or Drake stormed and sacked this citadel.

In 1741 Admiral Vernon, of the English Navy, attacked Cartagena with 190 ships and 27,000 troops. One of the officers was a Virginia colonel, Lawrence Washington, a half brother of George Washington. He later retired to the banks of the Potomac, where he built a mansion and named it Mount Vernon

in honor of the flag officer under whom he had served. The bold Britishers were defeated by Cartagena's Spanish defenders, and by the ravages of disease which swept their ranks. Of that mighty invading force, 18,000 Englishmen were left dead or dying on the golden sands. The victory medals arrogantly struck in advance were never awarded.

Like most Spanish colonial cities, Cartagena is intensely Catholic. Below the high golden altar of the cathedral lies the exposed skull of the city's patron saint, Pedro Claver. This warm-hearted Catholic missionary priest arrived from Spain in 1610 and became aroused over the conditions that prevailed on the incoming slave ships. As the ships discharged their cargo of diseased or dying African slaves, Claver tried to minister to their physical needs; and, as they stumbled ashore, he baptized each slave in succession with holy water. It is claimed that he thus converted 300,000 of them during a ministry of forty-four years. Today he is revered as the patron saint of all Negro Catholic missions.

Against the strong advice of other evangelical Christians, who considered Cartagena an unbreakable granite rock, Rev. and Mrs. Thomas L. Neely opened our first mission there in 1943. A nucleus of English-speaking Negroes from San Andres Island, a Colombian possession, constituted the foundation of the first work; but Spanish services were soon inaugurated in a rented house. From the first, bitter persecution was encountered. At one time a crowd of half-drunk people, marching along in one of their numerous religious processions, was incited by the local priest to attack the mission houses as the image of Mary passed by. Fortunately this attack was halted by the intervention of the mayor and the police. Later, Rev. and Mrs. Gerald Riddell

joined the Neelys, and the four missionaries promoted an intensive campaign of evangelism and tract distribution.

Across from the crumbling San Felipe castle, on the main highway leading into the city, a commanding property was soon purchased and the old residence used temporarily for services. Interest increased, and the baptismal classes began to grow. Victory came with the dedication of a new church building and educational unit, the architecture in complete harmony with the colonial atmosphere of the city.

In a thickly populated suburb, the Alcibia Baptist Church, led by Pastor Victor Martinez, also worships in a new temple. Each Sunday afternoon forty members from this active church gather for prayer and then go out two by two to visit, distribute tracts, and evangelize. Is it any wonder that people are converted almost every Sunday? Miss Helen Meredith patiently directs the growing primary school of the Alcibia Baptist Church. Along with secular subjects, Bible is taught daily; and Sunday school attendance is required of all students. When youth rallies were staged by the city—before restrictions made them impossible—or when great patriotic processions were held, pupils from this school, dressed in distinctive uniform, marched as loyal Baptists and proud Colombians.

The Central Baptist Church and the Cartagena field came under the supervision of Rev. and Mrs. Zach J. Deal in 1948. Their responsibility extends 250 miles south of Cartagena to the Alto Sinu River. Two hours by plane, a day by bus, and two hours by horseback are needed to cover their field. On one of Mr. Deal's trips, he learned that a new convert, Marciano Leon, had been fatally stabbed by a fanat-

ical enemy. As Marciano neared the end, he turned to his mother, who was bending over him, and said: "Do not weep; they have killed my body, but my soul lives on." It is this unquenchable faith of devoted believers that will insure the victory of the gospel in Colombia.

CARIBBEAN ISLAND MISSION

Almost five hundred miles northwest of Cartagena lie the diminutive Caribbean islands of San Andres and Providence, possessions of Colombia. Formerly under British control, they are populated by English-speaking Negroes who, generations ago, probably came from Jamaica and other British colonies in the Caribbean. About the middle of the nineteenth century, the Laight Street Baptist Church of New York ordained Philip Livingston and sent him as its missionary to the islands. His was a monumental work; for, with the passing of the years, the population of the islands became predominantly Baptist.

The Southern Baptist missionaries in Colombia were invited in 1944 by Rev. Noel Gonsalves, pastor of the largest church on San Andres, to visit the islands. Mr. Gonsalves was a native of British Guiana and had been educated in Lexington, Virginia. Missionaries Schweinsberg and Neely accepted the invitation and, while sailing across that blue expanse of water, were caught in a terrific tropical hurricane for five terrible days and almost lost their lives. At the journey's end they preached to a crowded church and rejoiced in seeing scores turn to the Lord.

When Pastor Gonsalves retired, the churches of the islands urged our Board to send missionaries to assist them in developing their work. Rev. and Mrs. C. W. McCullough answered that call and in 1945

arrived on the cocoanut-studded coast of San Andres, a tiny speck in the Caribbean, two miles wide and five miles long. Missionary McCullough reports the presence of six thousand people and four million cocoanuts. These cocoanuts are the basis of the economic life on the island. "Nothing in the world," writes Mr. McCullough, "can match a cocoanut boat for missionary travel. In smells, in hardness, in dangers, in monotony, nothing compares with it. Yet we find ourselves habitually gazing eastward with the populace, looking for the tiny white specks of sail of the returning vessels." The return of those ships means mail, food, and possibly a new visitor.

Providence, more rugged in appearance than San Andres, lies forty-five miles to the north and is noted for fishing, cattle, horses, and sweet oranges. From its rocky summits one can see the quiet harbor which served as a refuge for buccaneers of old. Morgan, Mitchell, and Hawkins knew every inch of its coves.

The responsibilities of the McCulloughs include the three Baptist churches, seven outstations, and four schools of these two islands. Much time and great effort have been spent in reorganizing and revitalizing the work, establishing Sunday schools, Training Unions, Woman's Missionary Unions, erecting new buildings, and teaching the meaning of Christian stewardship. Within five years the gifts of the San Andres church increased by 600 per cent.

THE CAUCA VALLEY

The fertile upland valley of the Cauca (cow'-kah) River, enclosed by central and western ranges of the Andes, is one of Colombia's richest sections. Just beyond the northern end of the valley lies Medellin, a great commercial center. Beyond the southern

end, 225 air miles south of Medellin and less than four degrees above the equator, nestles Cali (kah'-lee), at an altitude of 3,200 feet. Cali is Colombia's gateway to the Pacific; a tortuous railroad connects it with Buenaventura, Colombia's only Pacific port of any importance.

The Cauca region bore the brunt of vicious religious-political persecution during the uprisings of 1948-1949. Rev. and Mrs. J. N. Thomas, who arrived in 1950, saw some of the results of this violence and bloodshed. "Only one hundred yards distant from our place of worship," Mr. Thomas writes, "a terrible massacre wiped out the lives of twenty-six men, and left over one hundred wounded. Especially in small towns and remote regions did Evangelicals feel the pressure of violence and suffer the loss of their earthly possessions." Our Baptist congregation opened their hearts and purses to assist evangelical Christian refugees who crowded into Cali.

The First Baptist Church of Cali worships in its own splendidly located property. Out at the edge of the city a new international Baptist theological seminary will be established to train young men and women for service in Central America, Colombia, Venezuela, Ecuador, and Peru. Dr. Julius R. Hickerson, Jr., warm-hearted preacher of the gospel and a student of marked ability, was appointed by the Foreign Mission Board in 1949 to establish and become the first president of this significant institution. On March 21, 1951, after inspecting the new seminary property, he boarded a commercial plane for Cartagena, where he was serving as supply pastor. The giant airliner never reached its destination, and all occupants perished in the tragic disaster. Dr. Hickerson, had much to give Colombia,

but today he continues in a much more glorious and eternal service in the very presence of God. Underlined in red in the Bible which he used in personal soul-winning are the words of one of his favorite texts: "For me to live is Christ; to die is gain."

Dr. and Mrs. H. W. Schweinsberg, founders of the Colombian Mission, not only assist in the evangelization of Cali and the Cauca valley but are also supervising the opening and developing of Baptist work in Eucador and Peru, to the south. From Cali will radiate gospel influences to awaken and challenge whole nations.

A professor of philosophy, on hearing Missionary Thomas preach on "Truth Versus Error" as revealed in the prophecy of Jeremiah, exclaimed: "That is the true philosophy indeed; something in my heart has been touched, and I am convinced that you have the final truth." One Sunday evening this professor came to the service with five friends. "During the service," writes Mr. Thomas, "it was most evident that the Spirit was working, and when the altar call was given, he resolutely and with holy determination rose to his feet in public confession of his faith in Christ—and with him also stood his five friends."

BOGOTA—ANDEAN CAPITAL

Soaring into the bright skies above Barranquilla on the Caribbean coast, airplanes follow the lazy Magdalena River toward Bogota (boh-goh-tah′), capital of Colombia, 450 air miles to the south. Flat-bottomed steamers ply the yellow tide of this mighty stream, which has been called "the axis of Colombian civilization." Before the days of the airplane it was the only means of communication with the interior, passengers changing from the river

steamer to the Bogota train at a point 500 miles upstream. It is difficult to understand how this city, built, literally, on a mountain shelf, should have become a national capital with over 400,000 inhabitants. Although the city is changing rapidly, the influence of Spain is still marked. Men dress in somber black, and few women are seen on the streets in the evening. Bogota is characterized by the best Spanish culture and education, as represented by its great university which was founded in 1571, with its schools of engineering, medicine, law, and philosophy, and by the national library.

In the British Legion, which played a distinguished part in General Bolivar's campaign to free Colombia, there served a devout Scotch Presbyterian, Colonel James Fraser, who was shocked by the poverty, ignorance, and low morals of the common people of Colombia. Influenced by Fraser's reports, the Presbyterian Church, U.S.A., with the approval of liberal Colombian leaders, appointed the first evangelical Christian missionary to reach Colombian shores. He was Rev. Henry B. Pratt, who, in 1856, arrived in Bogota after a strenuous journey up the sluggish Magdalena and over the mountains.

Since 1948 Rev. and Mrs. Gerald Riddell have served as Southern Baptists' general missionaries for Bogota and its environs, having arrived just as the city was recovering from a bloody political uprising. The expanding Central Baptist Church occupies a well-situated property on one of the main avenues and conducts a program of evangelism, education, and radio broadcasting. The Riddells also direct a youth center which is reaching the university students of this great cultural center.

Associated with the Riddells are Rev. and Mrs. A. R. Dailey, who lead the Barrios Unidos mission

in a thickly populated section of the city—a mission well-housed in a two-story brick structure with a chapel and an educational department. Mr. Dailey also serves on the staff of the national Baptist publication *El Heraldo Bautista* (the Baptist Herald), a unifying force for the scattered Baptists. Miss Darline Elliott, formerly of Barranquilla, works with young people's and women's groups in the churches.

Although Bogota does not dominate the life of Colombia to the extent that Buenos Aires does that of Argentina, or Rio de Janeiro that of Brazil, it still exerts a telling influence over the affairs of the nation. If our message is to become known and understood throughout Colombia, the capital city must feel its full impact.

VENEZUELA—LITTLE VENICE

Early explorers, attracted to the north coast of South America by pearls, named the section Venezuela, or "little Venice," after seeing Indian huts built on stilts along the hot shores of Lake Maracaibo. No great Indian civilizations barred the invaders, and the scattered tribes were easily overcome and enslaved. Colonization was carried on largely by commercial houses which, armed with royal charters, used the Indians as slave labor. This exploitation led Friar Bartolome de las Casas to institute his renowned Indian reforms, by which the miserable lot of the Indians was improved somewhat through royal decree.

Although Venezuela is larger than all of our eastern seaboard states combined, most of its 3,500,000 people live in a small section on the Caribbean coast, between Caracas and Maracaibo. Paralleling most of the country's thousand-mile shore line is a range

of mountains, with twenty-two snow-covered peaks reaching as high as 15,000 feet.

South of these mountains sprawl 100,000 square miles of *llanos,* treeless, grass-covered, thinly settled by groups of *llaneros,* the cowboys of Venezuela. These plains are drained by the mighty Orinoco River, which flows north and then east for 1,600 miles to reach the Atlantic. In 1947, one of the world's most valuable iron ore deposits, with a 59 per cent iron content, was discovered in this region and is being developed by North American steel companies. The country is also rich in oil.

To reach the capital city of Caracas (kah-rah'-kahs), the visitor, whether traveling by ship or plane, must pass through the ancient seaport La Guaira. From La Guaira a glistening highway, following the route of a twisting, centuries-old road, climbs steadily to a height of 3,300 feet, around hairpin curves, and then drops suddenly to Caracas, where the climate is like spring. Caracas, a city of 450,000, still has much of the charm of its colonial past, with narrow streets, quiet plazas, and flowering patios. But that appearance is rapidly changing. Avenues are being widened, and modernistic office and apartment buildings stand side by side with old, tiled one-story residences. Life revolves about Plaza Bolivar, with its mosaic pavement, its bandstand for Sunday concerts, its orchid-bearing trees, and its famed, bronze equestrian statue of the great General Bolivar.

As in other parts of Spanish America, Baptist work in Venezuela was begun by Christians who had read diligently the Spanish Baptist literature published in El Paso. A self-supporting Baptist church had already been organized when, in 1949, Rev. and Mrs. Thomas L. Neely were transferred from Carta-

gena, Colombia, to Caracas to become Southern Baptists' first missionaries to Venezuela. In downtown Caracas, the artistically beautiful building of the Central Baptist Church attracts wide attention. This church's strong spiritual impact on Caracas is opening the door to the Baptist faith throughout the country.

Caracas is known the world over for its gift to political freedom in the romantic and daring life of Simon Bolivar (boh-lee'-vahr). After the tragic death of his beautiful young wife, he went to Europe and squandered a fortune in dissolute living but also took time to read the liberal writings of French philosophers and to watch the growth of the struggling new republic in North America, the United States, which had recently won its independence from Britain. On a memorable day in 1805, standing with his tutor and looking out over the ruins of Rome, he made a vow to free South America from Spanish domination. After a visit to the United States, he returned to Venezuela to plot the overthrow of the Spanish government. With poorly equipped armies, he fought on doggedly for fifteen years in the face of unbelievable obstacles. In 1819 his army marched for a whole week through hot, flooded, tropical plains, in water up to their waists, and then climbed the icy Andes through 13,000-foot passes, higher than the Alps. Leading, imploring, and inspiring his ragged armies by sheer will power, he engaged the Royalist troops high in the Andes at Boyaca, Colombia, and won a major engagement on August 7. To him five modern Spanish-American nations owe their freedom. From Caracas to Lima, towns and villages have their Plaza Bolivar honoring the great liberator.

Venezuelans are less proud of Dictator Juan Vicente Gomez, who ruled with an iron hand for

twenty-seven years, from 1908 to 1935. Fired by ambition, greed, and lust, he crushed his enemies mercilessly, sending them to torture rooms, filthy prisons, and exile. He gave the people better roads, developed small industry and agriculture, and welcomed foreign oil companies; through the income guaranteed from each barrel of oil, he was able to pay off the national debt. But public education and higher learning were forgotten. Honors were showered on him by the pope and by European governments, while he lived in sensualism and oriental splendor at Maracay. When he died, the emancipated people swarmed into the central plaza of Caracas, tore his pictures from public places, destroyed his palace and shouted "The Catfish is dead!"

About 190 air miles west of Caracas lies Barquisimeto (bahr-kee-see-may'-toh), a modern town of 70,000 people, situated in a fertile valley on the northern borders of the Merida mountain range. In 1950 Rev. and Mrs. J. U. Moss were transferred from Colombia to Barquisimeto to serve as field missionaries in the states of Lara and Portuguesa. A Baptist church has been organized in Acarigua, about fifty miles south of Barquisimeto. Another flourishes in Guanare, home of the patron saint of Venezuela. During the annual religious festival, thousands of pilgrims travel to Guanare to visit the shrine of the Virgin, and many drop by to hear the gospel preached in the nearby Baptist church.

Overlooking Guanare are broken remnants of an ancient Roman Catholic shrine, symbolic of the weakness of Catholicism in Venezuela as contrasted with its strength in other parts of South America. This weakness may be explained, in part, at least, by the reforms of General Guzman Blanco, who, in 1873, ordered the expulsion of the Jesuits and all

other monastic orders. He followed this order with the confiscation of Church property, which had originally been purchased with government money, and the closing of the parish schools. Civil marriage was made obligatory, and cemeteries were opened for the first time to non-Catholics. Venezuela, one of the least Roman Catholic republics of South America, has only one priest for every reported 13,000 members, as contrasted with a ratio if one for each 500 Roman Catholics in the United States. In 1950 only ten new priests were ordained in Venezuela.

Maracaibo, a city of 150,000 people, fronts on the narrows connecting the Gulf of Venezuela and the huge Lake of Maracaibo. In spite of an enervating tropical climate, the sanitation programs of the great oil companies assure good health conditions. Spanish explorers, disappointed at not finding gold, never dreamed of the wealth that lay beneath the waters of this inland lake. The oil industry is the backbone of Venezuela's economy, and has also skyrocketed the cost of living to one of the highest in the world.

As the second largest city of the nation, Maracaibo is becoming a great center of missionary activity, with one Baptist church already organized.

All the churches of Venezuela are members of the Colombia-Venezuela Baptist Convention. A few years ago Venezuela was closed to missionaries, but now it is wide-open to our message, and the people are very responsive to the message of personal redemption and spiritual democracy.

Chapter Four

OVER ANDEAN HEIGHTS

Travelers who take the plane from Cali, Colombia, to Quito, Ecuador, cross the equator while flying high above the peaks of the Andes. The pilot dips a wing in simple salute, and you are "down under" —a simple experience quite different from the boisterous ceremony on ocean vessels. Some will recall that the first white man to cross the equator in this part of the world was Bartolome Ruiz, pilot for the conquering Pizarro, who sailed his frail vessel southward from Panama in 1509.

THE REPUBLIC OF ECUADOR

Ecuador, a country larger than France, is named for the Equator, which slices across its northern section. Back of the fertile plain that extends along the Pacific coast rise the giant crags of the Andes. In the east, the land tumbles precipitously from these heights to the headwaters of the Amazon. Most of Ecuador's three million inhabitants live on a high, healthful plateau in the Andes. Among the volcanic mountains that surrounded the plateau, Cotopaxi, the highest active volcano in the world, rears its hoary head 19,000 feet heavenward.

From Ecuador are exported the famed Panama hats. In this country the Spanish invaders first tasted the Irish potato. From Ecuador's thousands of cinchona trees is secured the quinine to quiet fevered patients around the world. The last chocolate you tasted probably came from Ecuador's cacao

beans, which not long since were drying in the streets of Guayaquil, where barefooted men tramped them to hasten the drying process. In Ecuador's mountain fastnesses, enormous deposits of gold, copper, and iron wait to be extracted.

Before the Spanish conquest Ecuador was a part of the Inca empire, which extended from southern Colombia to northern Argentina. During colonial days it was the seat of a high court of the Spanish administration, under the general supervision of the viceroyalty of Peru. Centuries of colonial isolation came to an end in 1822 with the decisive battle of Pichincha, in which General Sucre's armies defeated the Spanish. After turbulent years of political unrest, with the Catholic-conservative and the liberal freedom-loving parties struggling for dominance, Ecuador today is moving forward. In spite of a strongly entrenched Roman Catholic Church, the door is open for the gospel, and the opportunities are overwhelming.

Until international plane service was established, Guayaquil was the port of entry for all visitors to Ecuador; and 85 per cent of her international commerce is still carried on here. On the banks of the mighty Guayas River, three miles wide at its mouth, Guayaquil was a pest-hole of yellow fever and cholera until Dr. William C. Gorgas and his medical staff repeated the feat that made possible the building of the Panama Canal. In spite of its equatorial climate, the city is today free from epidemic disease.

As in most tropical cities, life in Guayaquil begins early in the morning, before the heat has driven people to the cool recesses of their homes. In lovely arcades along the river front, shops of every variety display their wares—raw meat hanging in the open,

ship rope piled high, gunny sacks bulging with corn and beans. Boys pass by with baskets of crabs expertly balanced on their heads.

A noble statue honors an Indian chieftain and his wife who committed suicide as the invading Spaniards attacked. Another monument commemorates the famed conference in Guayaquil between General Bolivar and General San Martin whose united military exploits and steel-like determination brought freedom to seven South American countries. The two liberators in sculptured marble stand before a semicircular colonnade, flanked by panels on which are inscribed the names of battles familiar to every South American schoolboy: Boyaca, Carabobo, Pichincha, and Ayacucho.

The university in Guayaquil, founded in 1867, is somewhat a symbol of Ecuador's struggle to free itself from its medieval past. On its campus are busts of Darwin, who visited the Galapagos Islands in 1835, and of Juan Montalvo, Ecuador's noted literary figure. In sharp contrast with the higher education offered by the university is the high rate of illiteracy that prevails throughout the country.

A promising evangelical mission has been conducted in Guayaquil for years by the Christian and Missionary Alliance, but only a fraction of the city's 180,000 inhabitants have been reached with the gospel. Here are possibilities for establishing the Baptist faith with a probable response similar to that obtained in the north coastal region of Colombia.

About 175 air miles northeast of Guayaquil, gracious Quito (kee'toh), Ecuador's capital, at an elevation of more than 9,000 feet above sea level, rests at the base of Mount Pichincha. Before the days of modern transportation, the journey from Guayaquil

to Quito required two weeks. The 281-mile trip by train has been called one of the most exciting in the world. The twisting railroad—finished by Colonel John Harman, of Virginia, and his crew of valiant men after twelve agonizing years—spans deep gorges, climbs through the 11,000-foot Palmire Pass, and twists back and forth as it climbs the famous "Devil's Nose." From the tropical heat of Guayaquil, the traveler to Quito alights in a city where 150,000 people live in a springlike atmosphere only a few miles from the Equator.

In Quito one feels both the charm and the stifling atmosphere of old colonial Spain, mingled with the progressive spirit of modern America. The city's fifty-seven churches and monasteries tell of the former power of Catholic Spain.

Throughout Ecuador, dispirited and disfranchised remnants of the once-proud Quechua Indians throng the roads and market places. Wearing bright red ponchos, white hats, and white trousers, they form a strange contrast to the tourists who alight from incoming planes. Men, women, and little children bend forward as they trudge under weary loads, chewing the coca leaf, from which cocaine is extracted, to gain temporary strength. Wretched, ignorant, and diseased, they live in rows of adobe hovels. At the close of day they sit before their squalid huts and play sad, plaintive tunes on their *rondadores,* strange reedlike instruments resembling the pipes of Pan—waiting in vain for a deliverer.

A new interdenominational missionary project for these Andean Indians is being conducted at Picalgui, north of Quito. It is similar to a very fine mission work that has been carried on for a generation by the Canadian Baptist Mission among the Indians on

the Bolivian shores of Lake Titicaca. This comprehensive work combines evangelism, through its churches; education, through its primary schools; medical work, through its clinics; and agricultural work, through its farms directed by a missionary trained for that purpose.

Among poverty-stricken, oppressed, and illiterate people, this community approach to missions is important if we desire lasting results. Its greatest danger lies in the fact that the social service and educational features may tend to push evangelism to a place of minor importance. Under proper leadership, however, the supreme ministry of preaching and the establishment of New Testament churches can be kept dominant.

In 1942 Dr. J. L. Hart, pioneer missionary to Argentina and Chile, made a survey of Ecuador and reported encouraging possibilities: "I hope and pray that sometime we may be able to open work in Ecuador. . . . We would very soon have a flourishing work."

Seven years later, in 1949, Dr. Schweinsberg made another survey and almost lost his life in the attempt. "I had bought my ticket from Quito to Ambato," he wrote, "but while on the train the conductor convinced me that I should go on to Cuenca, a university center. Ten minutes before the train reached Ambato, I decided to accept his advice, and changed my ticket. . . . Next day the city of Ambato was completely destroyed by a disastrous earthquake! Rev. Martin A. Jansen, of the well-known evangelical radio station, 'The Voice of the Andes,' made a special trip down from Quito to see if he could find my body among the ruins." Dr. Schweinsberg re-emphasized the need and opportu-

nity in Ecuador, where none of the older evangelical denominations had been engaged in a missionary undertaking. Southern Baptists have responded to the challenge through their Advance Program, and in 1950, Rev. and Mrs. W. M. Haverfield and Rev. and Mrs. Gordon Crocker were appointed as missionaries to Ecuador, with headquarters in Quito.

PERU—LAND OF THE INCA

Flying across an island-studded bay, one hundred miles south of Guayaquil, the air traveler obtains his first glimpse of Peru, a giant republic whose area approximates that of all our Southeastern States.

The dry, narrow coastal plain is backed by the lofty Andes, which cover most of the country. On the other side of the mountains, in the northeast, the country is drained by great streams that flow into the Amazon. In the southeast, between Peru and Bolivia, is Lake Titicaca, the highest navigable lake in the world, 12,000 feet above sea level. In the places where it is irrigated, the coastal plain produces excellent sugar and some of the finest cotton in the world. Though Peru has huge mineral deposits, farming is the chief occupation of the seven million inhabitants—the overwhelming majority of whom are of Indian extraction.

The soaring plane rounds Point Parina, South America's westernmost tip—which, nevertheless, lies east of Key West, Florida—and then follows the coast of Peru southeastward. It is a rainless region, made habitable in spots by occasional rivers, which empty into the Pacific. Hour after hour, the flight follows this awful barren solitude, this vast silent desert, beyond which rises the massive heights of the Andes. Below, like a lonely black serpent, the Pan-

American Highway winds about the contours of brown sandhills and skirts the shores of the blue Pacific. Along that same route, over four hundred years ago, the intrepid Spanish conqueror, Francisco Pizarro, rode with his little army of 183 men and 37 horses to subdue an empire.

Six hundred miles beyond Point Parina, green irrigated fields tell the traveler that he is nearing civilization. Suddenly, like a beautiful mirage, Peru's gleaming capital, Lima, rises from the plain. Founded in 1535 by Pizarro, Lima is one of South America's most exquisite cities, with lovely plazas and broad boulevards. Through a Spanish viceroy appointed directly by the King of Spain, it ruled a vast territory from Ecuador to Chile. With its many imposing churches and monasteries, it was likewise the center of Roman Catholic power, the archbishop ruling from a palace next door to the towering cathedral. Lima also boasts of San Marcos University, founded in 1551, the oldest university in the Western Hemisphere.

Lima's families of European descent still determine the destinies of the nation. But the majority of Peru's citizens are Indians, of pure or mixed blood, who live in the highlands, tilling little plots of soil or raising herds of llamas and alpacas. In the large cities, small industries are employing many thousands, whose economic lot is much higher than that of the Indian; but this growing middle class is still comparatively small.

The historian Prescott, writing in the middle of the last century, has immortalized the Inca civilization, one of the most advanced ever to appear in the Western Hemisphere. Skilled artisans and farmers adept in terracing and irrigation, the Incas were

also a very religious people, whose moral codes often surpassed those of the Spanish invaders. Their deep spiritual perception is revealed in the prayer which they uttered before a golden disc reflecting the rays of the rising sun: "O, Father Sun, we worship thee as the author of all life and being, and if thou art not the author of all life and being, then we worship the one who created thee."

In front of the cathedral of Lima a huge statue of Pizarro represents the conqueror astride his war horse. In his face can be seen the marks of daring leadership, fanatical zeal, and bestial cruelty. The crumbling mortal remains of the great captain lie exposed under glass in one of the side chapels of the beautiful cathedral, whose cornerstone he laid. His conquests started in Cajamarca, where the emperor Atahualpa, known as the Inca, surrounded by all of his nobles, received his guests courteously and unarmed. After Father Valverde's unsuccessful attempt to convert the emperor publicly, Pizarro and his men drew sword and massacred the company in cold blood but purposely saved the Inca from harm.

As a ransom for his freedom, Atahualpa promised to fill with gold a room seventeen feet wide by twenty-two feet long, as high as he could reach, and an adjoining smaller room with silver. From all over the empire llama trains brought priceless cups, pitchers, flowers, and figures of gold, and fulfilled the promise of the Inca to the last ounce of treasure. He was rewarded by the basest perfidy; Pizarro condemned Atahualpa to death for "having too many wives, for murdering his brother [an unfounded charge], and for stirring up enmity." Sentenced to be burned at the stake, he was promised that if he chose Roman Catholic baptism he

would only be strangled. He chose the less hideous form of execution, and after his assassination was accorded a spectacular funeral with a solemn High Mass said for his soul.

An insatiable thirst for gold drove Pizarro and his followers to Cuzco, holy capital of the Incas, a city of 400,000 people. There they discovered immense wealth, including the sacred image of the sun made of solid gold. Drunk with gold and conquest, they thought they were secure; but a few years later an army of 200,000 Inca warriors attacked and kept the Spaniards fighting for their lives for over a year. When finally subdued, the Incas were virtually enslaved, and died by the thousands in the gold and silver mines of the conquerors. It has been estimated by some historians that within one century they were reduced from twenty-five million free people to five million debased slaves. Out of their suffering, Lima waxed rich; and a fifth of all the wealth flowed back to the Spanish crown to build more palaces and gold-encrusted cathedrals.

Again it was an Indian who lighted the torch of independence. Tupac Amaru, in 1769, with an army of 20,000, led a fierce rebellion that lasted three long years. When captured, he was cruelly tortured and then executed along with 80,000 other Indians who had dared raise a hand against Spain. But the dawn of freedom was near; within another generation the forces of independence, under General San Martin, entered Lima. Victory was finally assured when Bolivar destroyed the Spanish armies on the plains of Ayacucho.

A new Peru is emerging from the old; revolution and counter-revolution mark its difficult ad-

vance. Through the building of her railroads, one of the great engineering feats of the world, Peru was lifted out of her isolationism. Great copper deposits in the Cerro de Pasco, the largest in the world, are being mined; oil deposits are being drilled. A new day is also dawning for the Indians, with the launching of the Indo-American Movement to better their lot. This movement is sponsored by liberal-minded and forward-looking men of the Andean republics dedicated to the liberation of these tragic peoples. Yet today millions of them have no opportunity for education, and the economic level of their existence is still pitifully low.

Numerous missionary societies from the United States and Great Britain have been supporting workers in Peru for generations, with outstanding educational institutions located in Lima, among them the Methodist Lima High School for Girls, and the Colegio Anglo-Peruano supported by the Free Church of Scotland. Other mission boards have representatives working among the Andean Indians, and a few missionaries work in the sparsely populated regions east of the mountains in the upper reaches of the Amazon. To the far south, on the northwestern shores of Lake Titicaca, the Irish Baptist Union, through a few dedicated missionaries, is working patiently in the face of great odds.

But the masses have never heard the message of salvation. All members of evangelical Christian churches number about 55,000, with an estimated interested constituency of 100,000 people. The establishing of a new missionary undertaking will be difficult in Peru, but difficulties have not deterred Baptists from advancing in other areas. Southern Baptists have finally entered Peru through their

first representatives, Rev. and Mrs. M. D. Oates, who moved to Lima in 1950. Here are limitless opportunities for continuous missionary advance, for millions of Peruvians are still in desperate need of the gospel of redemption.

Chapter Five

DOWN CHILEAN VALLEYS

If placed horizontally across the United States, Chile would reach from New York to San Francisco. Its area is greater than that of our eight South Atlantic states. A slender strip between the mighty Andes and the Pacific Ocean, its long tapering shape has given it the name of "the shoestring republic"; but Texans, seeing the single white star of its national emblem, might prefer to call it "the lone star republic of South America." From north to south, Chile is divided into four sections: an arid desert in the north, a beautiful and fertile valley, a Swiss-like forest and lake country, and in the south a cold sparsely-settled region reaching down to Cape Horn, 1,500 miles farther south than Africa's Cape of Good Hope.

From the north came the intelligent Incas of Peru, building their wide highways across mountain and desert, and extending their dominions as far as central Chile. There they were stopped by the fierce Araucanians, whose descendants still inhabit the southern regions of Chile. In 1535 Diego de Almagro, a brave Spanish captain, invaded Chile with a few hundred soldiers and thousands of Indian allies; but finding hostile aborigines and no gold, he departed, bitterly disappointed. Six years later another conqueror, Pedro de Valdivia, reached the central valley and founded the little settlement of

SOUTH AMERICA
SOUTHERN PART
CHILE ARGENTINA
PARAGUAY URUGUAY
PERU
BOLIVIA
PARAGUAY
Chuquicamata
Antofagasta
Asunción
Encarnación
Tucuman
Salado River
Parana River
Uruguay River
BRAZIL
CHILE
Mt. Aconcagua
Cordoba
Parana
Mendoza
Paysandú
Valparaiso
Santiago
Rosario
URUGUAY
Talca
Buenos Aires
Montevideo
ANDES MOUNTAINS
ARGENTINA
Rio de la Plata
Concepción
Bahía Blanca
Cipolletti
Rio Negro
Temuco
Puerto Montt
Patagonia Plateau
SOUTH ATLANTIC OCEAN
Falkland Islands
PACIFIC OCEAN
Magellan Strait
Tierra del Fuego
Cape Horn

Santiago, which he named in honor of St. James, patron saint of Spain. Like Coronado in Central America, he was intensely interested in colonization and brought with him seeds and agricultural implements. For years Valdivia and his garrison struggled with the Indians and were finally wiped out by Lautaro, one of Valdivia's escaped stable-boys, who had organized and trained an Indian army for that purpose. Yet, in the face of such bitter opposition, the new colony lived.

Never completely conquered, the Araucanians finally, in 1640, signed with Spain a treaty of peace which permitted them to possess the land south of the Bio-Bio River. To this day many of their proud descendants are more Araucanian than Chilean. Since few Negro slaves were imported, Chile's six million people today are mostly either Spanish-European or Indian, or a mixture of those races. Many of them are descendants of the Basques and Catalans, among the best of the Spanish stock.

Freedom from Spanish rule came in 1810 under the generalship of Bernardo O'Higgins, son of an Irish engineer and a Chilean mother, who, with the aid of General San Martin, drove out the Spanish overlords. Although his efforts to institute vital reforms were opposed by the age-old coalition of rich landowners and powerful Roman Catholic hierarchy, his character has left an indelible stamp on Chilean life and history.

ANTOFAGASTA—DESERT PORT

On a desert airfield outside Antofagasta in Northern Chile, the plane comes to a smooth landing, and then the traveler is driven toward the city over a bleak, rocky road along a coast lined with strange

rock formations that once formed the bed of the ocean. Antofagasta, with over sixty thousand people, is an important port and the terminus of a railroad that links it with Bolivia and Argentina on the other side of the Andes.

The influence of the British engineers who came to build railroads and to open copper mines is still much in evidence. In Arica, a town toward the north of Antofagasta, a quiet little park near the water's edge is dedicated to one of these pioneers, Sir John Jacks, who constructed the Arica-La Paz Railway from 1909 to 1913. To one flying above the tiny ribbons of steel through Chile's wild, burning wastes, they are reminders of the heroism and determination of the men who, in the face of almost insuperable difficulties, linked obscure hamlets and isolated cities with the outside world.

Spiritual builders have likewise left home and loved ones and crossed the mountain heights of superstition to build a highway for God.

Dr. and Mrs. J. L. Hart, who had been pioneer missionaries to Argentina, came to Antofagasta in 1936 and laid the foundations of a Baptist mission. They remained to see a new church building constructed and the self-supporting congregation led by Rev. Oscar Docmac. Their daughter, Miss Lois Hart, is a trained nurse and now directs a fine medical clinic, a good will center, and a primary school with over a hundred pupils in Antofagasta.

Rev. and Mrs. Howard Bryant have also centered their work in Antofagasta. For many years they have been our only field missionaries in the five large provinces that stretch for 1,000 miles from Peru to Santiago. Mission points are maintained at Tarapaca and in the mining communities of

Pedro de Valdivia, Chuquicamata, and Copiapo. To visit the Mission in Chuquicamata, one leaves the coast and follows a road that climbs through the lower mountain ranges to a high upland plain known as the Atacama Desert. Nitrates, once the basis of Chile's economy, lie on the surface and extend to a depth of five to twenty feet. Giant steam shovels load the snow-white chemical into railroad cars which transport it to enormous plants. The hot afternoon drive continues through this vast death-like desert, while cool Andean heights rise tantalizingly in the distance. As the sun beats down, the skin dries and the lips crack. The green banks of one lonely river, the enchanting Loa, are the single sign of life and vegetation on the entire journey. One is awed at the daring of the Spanish invaders and later the liberators who crossed these arid wastes on foot or horseback, only to conclude their days and weeks of terrible marching with some fierce engagement.

From the flat upland plain, the road winds through another mountain range to higher altitudes where one catches a glimpse of the snow-crowned mountains, Peter and Paul. The long, tiresome ride ends toward evening in Chuquicamata, at an elevation of 10,000 feet, where the rarified atmosphere produces the usual shortness of breath. Guests are graciously welcomed by the Chilean Exploration Company, once known as Anaconda Copper. Services are held here regularly by our missionaries, both for the English-speaking community and the Spanish-speaking workers, who meet in a modest chapel. Impressed by the practical value of this unselfish work, the different nitrate and copper mine owners have provided rent-free halls.

SANTIAGO—CITY OF ST. JAMES

Santiago, capital of Chile, is located 700 miles south of Antofagasta, at the head of the fertile Valley of Chile. The valley's green fields afford a refreshing sight to the traveler after the long desert experience. A city of one million inhabitants, Santiago has broad avenues, lovely plazas, and modernistic apartments. There is very little to remind one of its colonial heritage, and its Roman Catholic churches are poor when compared with the splendor of those of Mexico or Peru—a situation not difficult to comprehend, since Chile produced very little silver or gold and Indian serf labor was scarce.

The earliest evangelical missionary to Chile was James Thomson, who arrived in 1820 representing the British and Foreign Bible Society. Catholic opposition forced him to leave. Twenty years later he was succeeded by David Trumbull, a Congregationalist who was later adopted by the Presbyterians as their first missionary in this country. Southern Baptists were not represented until 1918, when Rev. and Mrs. W. E. Davidson arrived in Santiago. Without adequate support or reinforcements but with encouraging results, our Baptist missionaries have labored in this great city since that time.

To meet the need for a downtown church in the heart of Santiago, a centrally located property was purchased and construction was begun in 1950. The new structure, modern in design, will serve not only for the First Baptist Church but also as a Baptist headquarters building. Here under the direction of Rev. John A. Parker, a varied program will be carried out, with evangelism as its core. The building will house a youth center for university

students, a medical clinic for general charity work, and will also provide quarters for publication work and for a Baptist book store. Other missionaries associated with this institution will be Dr. R. C. Moore in charge of publications; Miss Anne Laseter, now in charge of a primary school in the Old First Baptist Church at the edge of the city; and Miss Carree Speares, in the office of the Chilean Mission headquarters. This will be the first institution of its kind among our Latin-American missions. As a means of challenging and serving a city the size of Santiago, it has limitless possibilities.

Santiago is also the home of the Chilean Baptist Theological Institute for young men and women preparing for the ministry and other full-time Christian service. In 1922 a small Bible institute was founded in conjunction with the Baptist Academy of Temuco and trained a number of capable leaders. Upon the recommendation of Rev. J. W. McGavock and his associates, the Foreign Mission Board, in 1940, authorized the transfer of this institution to Santiago. President Honorio Espinoza has a capable faculty of nationals and missionaries, including Miss Oleta Snell, who is in charge of the women's department. Rev. H. C. McConnell, who has taught in the school since 1939, describes the varied activities of this theological school:

"The students have carried on practical activities in the churches and missions of Santiago, and throughout the republic during the summers; correspondence courses, regional and local institutes have also contributed their part, and pastors have benefited through annual institutes conducted by the faculty. Baptists in general have also enjoyed a certain prestige due to the presence of their theo-

logical seminary. . . . We are grateful to the Foreign Mission Board and Southern Baptists for making it possible to have this miniature 'School of the Prophets'. Our hopes and aspirations are for better trained workers, both men and women, for the spiritual harvest which is awaiting us."

The publishing house and book store are directed by Dr. Moore, formerly an evangelistic worker in Concepcion and Temuco. Branches of the book store are operated in Antofagasta, Valparaiso, Concepcion, and Temuco. The Chilean Baptist Convention publishes a journal, *La Voz Bautista* (the Baptist Voice), which Dr. Moore edits. Mrs. Moore edits *La Ventana* (the Window), a publication for Baptist women, which is widely used by the churches of Argentina, Uruguay, Paraguay, Colombia, Venezuela, and Mexico.

Miss Georgia Mae Ogburn, after serving as directress of the women's training school, accepted the responsibility of leading all Baptist women's and young people's work in Chile. Hers is a vitally important phase of the missionary undertaking in a territory which extends over 1,200 miles, from the deserts in the north to the lake country in the south. In describing her work, she writes:

"The Antofagasta District of the Woman's Missionary Union was received into the convention last year after completing their first district-wide institute for women. There were about one hundred present and of this number thirty-three received certificates. Senora Cristina de Docmac, first graduate of the training school in Santiago, is superintendent of the district, and she did an excellent job of planning the week's study, not only for

Antofagasta but also for the mining centers of Pedro de Valdivia and Chuquicamata."

A similar institute has been conducted annually in Temuco and has made a lasting contribution to the Woman's Missionary Union of Southern Chile.

VALPARAISO—VALE OF PARADISE

Valparaiso (vahl-pah-rah-eé-so), Chile's finest harbor and for centuries its only port of entry lies northwest of Santiago. Before the construction of the Panama Canal, all Chilean commerce from Europe and the United States was routed around Cape Horn to this port. The exquisite beauty of the crescent-shaped harbor can best be appreciated from the deck of a steamer and at night, when the lights of the city, which rise precipitously from the harbor, flash like a thousand diamonds. The Southern Cross in the skies is a reminder that one is almost 2,500 miles south of the Equator.

In the early 1880's about the time that Westrup was martyred in Mexico and young W. B. Bagby was pioneering for Christ in Brazil, a missionary-minded Baptist pastor in Germany answered God's call to preach in Chile. Bidding farewell to his Berlin congregation, Pastor Oscar von Barchwitz, with his wife and three children, left for Hamburg to await ship passage. There a cholera epidemic struck in all its fury, and in a short time all three of the children were taken. Bewildered and heartbroken, the parents debated the advisability of going on. After agonizing prayer, believing that God's call remained unchanged, they boarded ship for the long journey around Cape Horn.

The Chilean government at that time was anxious to welcome more imigrants and invited Pastor

Barchwitz to return to Germany and organize a colony to settle on free land in Southern Chile. When he insisted that he had come as a missionary, the government promised him freedom to proclaim the gospel wherever he desired if he would only bring back another German colony. He finally agreed, and returned later with a number of Baptist immigrants to settle in the far south. For many years Pastor Isaias Valdivia, son of two of these Baptist pioneers, directed the work of the First Baptist Church of Valparaiso. He was associated with Rev. L. D. Wood, from the Santiago seminary, who had general supervision of the Valparaiso area.

In 1948 Rev. J. I. Miller, with his family, moved to Valparaiso as our first resident Baptist missionary to this flourishing seaport city of 250,000 inhabitants. He has led in the construction of a beautiful and commanding church building on the main thoroughfare of the city, open to all who will pause to listen to the eternal gospel of the Son of God. In lovely Vina del Mar, near Valparaiso, another church has been organized, to reach some of the 80,000 people of the community. From these two centers an expanding missionary and evangelistic ministry is reaching out toward towns and villages that have never heard the Baptist message.

The beautiful new temple in Valparaiso and the widening ministry of missionaries are a fitting memorial to a brokenhearted father and mother who stepped ashore three quarters of a century ago to preach the unsearchable riches of Christ.

THE VALLEY OF CHILE

South of Santiago stretches one of South America's most fertile farming sections, aptly called

"the breadbasket of Chile." With the exception of the Santiago and Valparaiso districts, it is also the most populous area in Chile and is dotted with prosperous towns and cities. From Santiago a famed streamlined train, the *Flecha* (arrow), rolls steadily southward, following the valley for seven hundred miles to its terminal, Puerto Montt.

On religious holidays the railroad stations throughout the valley, are crowded with pilgrims, who sometimes squeeze into cattle cars by the hundreds to journey to the holy shrines. In these villages you become more aware of Chile's poverty, which is always present but not as noticeable in the gleaming cities. From the train, countrymen can be seen goading giant oxen across the fields, which are bordered with stately poplar and cypress trees. In wintertime each farmer wears a long, dark wool *manta,* or cape, which serves him as overcoat, raincoat, and blanket. Proud *huasos,* Chilean cowboys, swing aboard at noisy stations, wearing broad-brimmed hats, short jackets, tight-fitting trousers, high-heeled boots, and giant spurs.

Passing through Rancagua, a great mining center, the train rushes on through four provinces to reach Talca, center of the wine-growing industry and a reminder of southern France. Situated on the banks of the Rio Claro, Talca, with a population of 60,000 is the largest city between Santiago and Temuco and forms a logical mission center for reaching into the neighboring provinces of Curico, Maule, and Linares. Rev. and Mrs. J. W. McGavock were our first missionaries to serve in Talca, arriving in 1925. During the devastating earthquake of 1928, the church building was completely

destroyed; but a new temple was constructed the following year.

About 100 miles to the south stands Chillan, a city of 50,000 inhabitants, which still bears the marks of another tragic earthquake, which snuffed out the lives of 11,000 people in one awful night during 1939. The Chilean pastor and his family escaped miraculously and lived to see a beautiful new Baptist church building rise from the ruins of the old.

A short distance farther south, train coaches are switched to another track for a brief ride westward to Concepcion (kon-sep-see-ohn'), Chile's third largest metropolis, with 100,000 inhabitants. Founded on the banks of the river Bio-Bio by Pedro Valdivia in 1550, it served as an outpost against the depredations of the Araucanians, who had retreated to the southern banks of the river. To every Chilean schoolboy it is best known for the patriotism of Juan Martinez de Rosas, who led in the struggle for independence which was proclaimed there in 1818. Looking from the heights of a lovely park, Cerro Caracol, one sees the city spread out below in all its beauty—to the south the Bio-Bio emptying into the Pacific and to the north the blue waves of the Bay of Concepcion washing the shores of Talcahuano, Chilean naval base.

Concepcion is an education center, with a university that ranks second only to that in Santiago in enrolment, and a large agricultural school that is well-known as an experiment station for the development of the provinces of southern Chile. Here Dr. and Mrs. R. C. Moore, our second missionary couple to arrive in Chile, lived for fourteen eventful years, laying the foundations of Baptist churches in the city and surrounding territory. After they

moved to Temuco, sixteen years were to pass before a successor was found. In 1950 Rev. and Mrs. Evan F. Holmes assumed responsibility for this important mission center.

Some 500 miles south of Santiago, the train comes to a stop in the cavernous steel-constructed station of Temuco (tay-moo'-koh), city of 50,000 inhabitants and capital of the province of Cautin. Temuco is the center of a large settlement of about one hundred thousand Araucanian Indians, who live in villages scattered over this southern territory and who gather in great numbers for the early morning market to display pottery, silverware, and rugs. When we remember that these Indians resisted the invaders for three centuries, it is not surprising to discover a survival of many age-old religious and social customs. Following the tragic pattern of most South American Indians, they now live in abject poverty.

It was in the region of Temuco that the German immigrants who had been brought over by Pastor Von Barchwitz settled about 1884. Among them was Philip Meier, whose prophetic preaching stirred his fellow colonists to the depths. German Baptist churches having already been organized, the burden of responsibility for preaching to the Chileans weighed heavily on the hearts of the Lichtenberg brothers, members of this German community. As they went forth to proclaim the gospel of redeeming love, revivals broke out and scores of Chileans turned to the Lord.

A few years later, in 1888, Rev. W. D. T. McDonald arrived with his family from Scotland as a contract teacher for the Chilean government. He was soon actively at work establishing and devel-

oping Baptist churches; and in 1908, with the assistance of Missionary W. B. Bagby of Brazil, he organized the Chilean Baptist Union at Cajon. Contributions were reported from the Baptists of Cuba, Mexico, Argentina, and Brazil, who rejoiced with their Chilean brothers in this spiritual advance.

Dr. and Mrs. Moore had general supervision of this field from 1934-1949, directing the activities of the First Baptist Church, which reaches hundreds of students attending the Colegio Bautista. Their ministry in Temuco was crowned with the construction and dedication of a beautiful new church building in 1949, complete with a three-story educacational unit—the joint gift of the Lottie Moon Christmas Offering and the Jarman Foundation. It now serves as a great center for all Baptist work in southern Chile, its ample quarters being used for study courses, institutes, and pastors' conferences. Rev. W. Q. Maer, who formerly served as general evangelist for all Chile, succeeded Dr. Moore as pastor. Rev. and Mrs. J. F. Mitchell devote their energies to the evangelization of Temuco, with its four Baptist churches, and of scattered congregations in surrounding provinces.

To Baptists everywhere, Temuco is known primarily for the Baptist Academy or Colegio Bautista, founded in 1922 by the talented and gracious Agnes Graham, with ten young girls as its first students. A Phi Beta Kappa student in the University of Texas, Miss Graham came under the spiritual influence of Dr. Charles E. Maddry, then pastor of the University Baptist Church of Austin, and dedicated her life to world mission service. For a quarter of a century she served, with Miss Cornelia Brower, Miss Anne Laseter, and Miss Marjorie Spence as

her associates. Now a co-educational school enroling over 400 students, the school has been recognized by the Chilean government for its scholastic and moral worth.

Friends on two continents were overcome with grief when news reached them in 1947 that "Miss Agnes" had been called home. As the funeral procession moved down the streets of Temuco, it was led by the mayor of the city and the governor of the province and followed by hundreds of friends. It was their way of paying tribute to the unselfish service of one who had left home and dear ones to lose her life for Christ's sake among the Chileans she so loved. As expressed by a friend, "her most enduring memorial will be in the lives of a multitude of believers who saw in her the charm and courage of a Christian, and followed her Saviour in deathless devotion and joyful service."

Miss Cornelia Brower served for three years as directress of the school, with the co-operation of Miss Marjorie Spence, Miss Ruby Howse, Miss Rebecca Eddinger, Miss Roberta Ryan, and Mrs. W. Q. Maer. To Miss Brower's great joy, Professor Timoteo Gatica, a former pupil of Miss Graham, was elected to the presidency of the institution in 1949 and was installed with proper ceremony. Mrs. Elizabeth Pacheco, granddaughter of Dr. W. D. T. McDonald, pioneer missionary to Chile, presided. In keeping with the occasion, David Standen, manual training teacher, had carved a block of Chilean hardwood to represent a burning torch above an open Bible, symbolizing the motto of the school, "A light that shineth in a dark place" (2 Peter 1:19). Beneath it silver plaques were affixed bearing the names of the three presidents of the institution.

In giving the charge, Miss Brower said earnestly: "Timoteo Gatica, I pass on to you the lighted torch of the gospel message and the open Bible, emblem of the *Colegio Bautista,* which was established for the sole purpose of teaching the youth of Chile the love of Christ for a lost world, and his redeeming power to save. This task is yours as a sacred trust." In this scene is dramatically revealed the ultimate purpose of all missionaries around the world—to place responsibility squarely on the shoulders of capable national leaders, while they themselves continue to work with them as fellow laborers in the service of Christ.

Agnes Graham rests in the soil of the land she loved. On her grave bouquets of the lovely, wax-like copihue, Chile's national flower, are placed tenderly. Their bell-shaped, crimson blossoms, symbolic of the blood of those who died for Chile's national freedom, symbolize also the sacrifice of those who have died for the truth that will make all men free.

Driving back to Temuco from a village church service one evening, we saw the setting sun, flaming red, reflected in the clouds like some giant forest fire. In the distance, snow-covered volcanos caught the soft afterglow, their summits changing to a delicate pink. The snows that blanketed the Andes along the eastern Chilean border during the cool autumn days would melt with the coming of spring, and the Central Valley blossom again into exquisite beauty. So the heart-warming gospel that we would share with lovely Chile can melt the icy peaks of indifference and neglect, bringing warmth, light, and life to all who would open their hearts to receive the compassionate Christ.

Chapter Six

UNDER ARGENTINE SKIES

Waiting at the Santiago airport, the uninitiated traveler faces uneasily the prospect of crossing the Andes Mountains on his way to Argentina. As the plane climbs, the city gleams below in the morning sunlight, and the giant-sized image of the Virgin Mary that overlooks Santiago appears as a tiny doll below. In a few minutes the plane is skimming over rolling foothills, toward countless mountain ranges reaching skyward. As the plane gains altitude, steam begins to form on the windows. The flight continues over snow-covered valleys, higher and higher, to enter a white wilderness of jagged saw-tooth ranges. To the north giant Aconcagua (rocky sentinel), highest peak in the Western Hemisphere, rises silent and forbidding, four and a half miles above the plains.

About half way across, the pilot suddenly dips a wing. It is his salute to the world-renowned statue, the Christ of the Andes, which appears below as a tiny speck in the snow. This bronze statue representing Christ holding the cross was erected to cement the bonds of peace between Argentina and Chile, and its oft-quoted inscription expresses a noble sentiment: "Sooner shall these mountains crumble into dust than the Argentines and Chileans break the peace sworn at the feet of Christ the Redeemer."

But, true to human nature, the two nations engaged in a terrific verbal battle over which way the statue should face; and today the image has unfor-

tunately become an object of religious veneration. Amid the eternal ice and snow of those silent peaks, the whole scene is a spiritual parable of the lonely Christ of Latin America—his image worshiped in a thousand shrines, his name on every lip, but Christ himself still unknown to millions as personal Saviour.

Below, the Trans-Andean Railway winds, like two tiny black threads over the mountains, and at 14,000 feet climbs through the Uspallata Pass into Argentina. Brown hills begin to appear in the distance, and beyond them an endless desert. The smoke of scattered villages rises lazily below as the plane begins its descent, still miles away from the Mendoza airfield. A few moments later, less than an hour after taking off from Santiago, Chile, the plane, like a feather, touches Argentine soil.

Argentina is a mighty country, four times the size of Texas, with a population of 16,000,000 people, second largest Latin-American country in area and third in population, after Brazil and Mexico. The great central plain extends over a thousand miles from the tropical Gran Chaco in the north to Bahia Blanca in the south, averaging about five hundred miles in width. This great land mass includes the endless, flat pampas, or plains, whose fertile wheat fields have made Argentina the granary of South America. Westward, across the plains, the land rises slowly toward the semidesert country which ends abruptly at the foot of the Andes.

With vast unpopulated spaces, Argentina, early in her history, adopted an immigration policy that brought hundreds of thousands from Europe. It is only in the light of this fact that modern Argentina can be understood. With a fine temperate

climate, and with settlers from northern Italy, England, Germany, Spain, and Russia, it is not surprising that Argentina should have become one of the most progressive and aggressive countries of the southern continent. The struggle between liberal, freedom-loving parties on the one hand, and autocratic groups allied with the army, the Catholic Church, and wealthy landowners on the other, continues. Organized labor was added to this latter coalition to bring President Peron to power in 1946. Since then, compulsory teaching of Catholic doctrine has been introduced into the public school system, and some restrictions have been placed on evangelical Christian work. However, it is still the conviction of many people that Argentina will return to the liberal traditions which, in the past, have made her great.

MENDOZA—ANDEAN GATEWAY

The airport road to Mendoza (Men-doh'-sah), on an arid plain 2,500 feet above sea level, passes the historic camp where General San Martin trained, equipped, and outfitted his little army for its epic crossing of the Andes. Entering this bright city one is attracted by water rushing through open, stone-faced irrigation ditches on each side of the streets, giving life to spreading shade trees. Enormous vineyards in this desert area are made possible by constant irrigation. Life moves at a fast tempo here, for Argentine citizens seem to walk with a sense of self-sufficiency and national pride.

The beautiful Baptist Church of Godoy Cruz in a southern suburb of Mendoza is dedicated to the glory of God and the memory of Missionary F. J. Fowler, who arrived with his family in 1918 to carry on the

work that had been inaugurated by Senor Gabriel Ostermann. During the years this mission field has been extended and Baptist work has developed until it now encompasses the Cuyo district, including the provinces of Mendoza, San Juan, and San Luis. Describing the new temple of worship, Rev. J. C. Quarles writes:

"It seems that a real revival is in progress, and we are very much encouraged at seeing new people in practically every service, with frequent professions of faith. . . . Our new building, dedicated in 1948, is proving a blessing. In the atmosphere of a real temple, we can detect a more reverent spirit among the people when they come to worship. The imposing structure is a constant testimony to the gospel influence, and new people drop into the services constantly, simply because the beauty of the structure has drawn them. Now and then, when some misguided soul comes in with a bouquet of flowers to present to the Virgin, there is a moment of disappointment, but it furnishes an opportunity for someone to preach a personal sermon."

In the building formerly occupied by the Godoy Cruz church, Miss Vada Waldron has been conducting an efficient good will center since 1938. This serves as a splendid ally to the local church in reaching the women and children of this neighborhood. Bible classes are conducted daily, with special courses for young mothers, and handicraft work and supervised recreation for the children. The peak enrolment was 250, with many of the pupils attending the Sunday school and worship services of the church. It is a type of work that is highly respected and appreciated by the community.

One hundred miles north of the city of Mendoza lies the city of San Juan, capital of the province of the same name. It holds the honor of being the birthplace of President Domingo Sarmiento, one of Argentina's most noted educators and authors. On a fateful day in 1944, this lovely city was leveled by a terrific earthquake which left five thousand dead and other thousands homeless. Always ready to meet emergencies, our missionaries were among the first to arrive on the scene; and Southern Baptists contributed thousands of dollars for relief and reconstruction. The event recalled one of my boyhood experiences in Italy, when news of the terrible Avezzano earthquake reached us in Rome. My father and older brother, Fairchild, accompanied by Italian Baptist pastors, equipped a truck with medicines and supplies and hastened to the scene to minister in the name of Christ.

It was a memorable experience to be present at the Mendoza airport when Rev. and Mrs. J. C. Quarles, missionaries to Argentina since 1908, returned from their furloughs to find a great crowd of church members gathered to meet them. As they were warmly greeted by their Argentine friends in true New Testament style, tears of joy stained their faces. In that scene, familiar to missionaries everywhere, was revealed the heartbeat of world missions, for in those moments no one thought of different nationalities but only of love between brothers and sisters in Christ. A United States Government official who was traveling with Mr. and Mrs. Quarles remarked to them on seeing the great crowd from the window of the plane, "It must be worth everything to be welcomed with such love and devotion."

Out of the barren desert at the edge of Mendoza rises the impressive Cerro de la Gloria (hill of glory), irrigated with water pumped from the plain below, and covered with green shrubbery, exotic flowers, and spreading trees, like an Eden in a vast Sahara. On its summit stands a striking monument, 100 feet high, dedicated to the memory of the Army of the Andes and of Argentina's great liberator, General Jose de San Martin. About its base, in great bronze bas-relief panels, the sculptor has carved the story of San Martin's two-year preparations for crossing the Andes. His army of 5,000 men with 10,600 horses and mules to transport its equipment and guns, he left Mendoza in 1817, to cross the heights in three detachments. Hundreds of men and over half of the livestock perished in those awful heights. Doggedly pushing on, the survivors met on scheduled time, reorganized, and marched to victory in the celebrated battle of Chacabuco.

The panels depict wealthy women laying priceless jewels at the feet of the general, the poor giving their strength in fashioning the implements of war, boys and men bidding farewell to their families and marching away to fight and die. Surmounting the monument is a figure of *Winged Victory*, who holds in her hands the broken chains of slavery, sweeping forward into battle with the fighting men following close behind. Out in front, detached from the central group, is a mounted figure of the general leading his troops.

Standing at the foot of this monument, one can see in the stone and bronze a parable of the kingdom of God. To build his kingdom and to free men from moral slavery, God needs our wealth, our physical strength, and young men and women ready

to sacrifice their lives on the altar of service. In the forefront of battle, as Captain of our salvation, Christ will lead to certain victory. The "hill of Glory" is only for those who are willing to suffer and die for a cause greater than themselves.

COLONIAL CORDOBA

In the heart of the nation, about 300 air miles northeast of Mendoza, ancient Cordoba (kor'-do-vah) lifts its proud head. Situated among lovely hills, it is a popular and healthful resort for Argentines. With almost 400,000 inhabitants, it is Argentina's third largest city and among its most interesting historically. Here one feels the intense Roman Catholic devotion that invariably pervades old colonial centers, for the city is crowded with priests, monks, and nuns. The viceroy's residence and the university, founded in 1613, still breathe an Old World atmosphere. But Cordoba also lives in the present, has established a modern university, and is the center of the agricultural activities of the great province of the same name, of which it is the capital. This rich province extends for 350 miles from north to south, and averages about 200 miles in width.

Since 1937, Rev. V. L. David has labored in Cordoba as our only field representative for the entire province, which has a population of 1,900,000. Son of one of our pioneer missionaries to Nigeria, Mr. David served in Spain before moving to Argentina. His responsibility includes both city and province, and he co-operates with the Cordoba Baptist Convention in the development of the older Baptist work and in the establishing of new missions. A Baptist encampment is carried on each summer in the hills of Cordoba, with young and

old coming from every quarter of Argentina for Bible study, practical church courses, inspiration, and recreation. Here many young men and women have dedicated their lives for Christian service.

The strongest work outside of the city of Cordoba is in the eastern and southeastern portions of the province, reaching as far as the city of San Francisco, home of many Italian immigrants. Well-kept roads cut across the flat, fertile plains like ribbons of white, following old stagecoach routes or uniting with the Pan-American highway, and are crowded with heavily loaded trucks on their way to market. In Las Varillas is one of the loveliest Baptist church buildings in this province, its classic columns gleaming white in the brilliant sunshine. I shall never forget traveling over these highways in a bus filled with young people on their way to the annual Baptist convention meeting in San Francisco. As we entered this city on the eastern border of the province, their voices were raised in the hearty singing of familiar gospel songs in Spanish.

Missionary M. S. Blair, who labored in this province for many years, tells the story of the Broda family, Italian immigrants: "Capilla San Antonio is the cradle spot of the larger part of the Baptist work in Cordoba and Santa Fe. Here Mother Broda, known as 'the prophetess of China-Tree Grove,' lived and suffered and prayed and waited, and saw the answer to her prayers in the conversion of all her family, with three of them preaching the gospel. . . . She lies buried in a little cemetery nearby, but her work follows her. . . . One son, Don Pablo Broda, has completed thirty years as pastor of the San Francisco church." The price of being a Christian in this province, as in many parts of Argentina,

is still very great. A liberal-minded banker who assisted a Baptist family in starting services was warned to desist, and through the militant efforts of Catholic Action, a layman's organization, was later moved to another city by his superiors. But throughout such experiences God's people remain faithful, willing not simply to believe in him but also to suffer for his sake.

TUCUMAN—GARDEN OF THE REPUBLIC

Tucuman (too-koo-mahn'), capital of the great province which bears its name, is 300 miles north of Cordoba. This city of 200,000 inhabitants is located in the eastern foothills of the Andes in an extremely fertile valley, where the climate is warm and tropical. This semitropical aspect has given it the name "the garden of the republic." In the mountains to the west great deposits of copper, silver, and gold remain untouched.

As the largest city in the north, Tucuman forms a logical center for missionary activity; but Baptist services were not conducted in this province until a memorable Sunday, December 7, 1941, when Rev. Z. Paul Freeman preached the gospel on a street corner. These open air services continued for years, in mud and dust, heat and cold, and many children became regular attendants at this sidewalk Sunday school. I shall never forget the rows of little boys and girls, seated on the curb, stretching out eager hands to receive brightly colored lesson cards. Because of continuing opposition, the work has gone forward slowly, but an organized church now meets in a rented hall, and regular services are conducted at numerous mission points in the surrounding villages and towns. Besides visiting

regularly in city hospitals, the Freemans conduct a total of eleven services each week. Mrs. Freeman describes a memorable day of prayer with over 100 women present: "What a wonderful day of experience and sacrificial offerings. In my opinion, it was the best day of the year, for I detected a height and depth of spiritual devotion, until then unknown to our women—most of them new in the faith. The presentation of world need brought tears of sorrow and joy. Prayers were genuine and touched the heart, and the envelopes were returned filled with pesos which spoke of Christian devotion and love."

The first person to be baptized in Tucuman was a young merchant, Jose Sami, who later gave up his shop and entered the ministry. After completing his course at the seminary in Buenos Aires, he accepted the important pastorate of Godoy Cruz in Mendoza. Here is cause for justifiable rejoicing over the first fruits of the gospel in Tucuman.

From the hills that rise west of the city can be seen a breath-taking panorama of cane fields and orange, lemon, and grapefruit groves. The roofs and towers of Tucuman rise silently above the plain. Watching this scene one day, we prayed that this exquisitely beautiful garden would some day be transformed into a garden of God, bearing abundant spiritual fruit.

BUENOS AIRES—THE BOUNTIFUL

On the south bank of the Rio de la Plata, Buenos Aires (bway-noce-eye'-riss), capital of Argentina, rises white and gleaming under the blue sky. It is among the most beautiful and progressive cities of the world, and with its population of over three million people, has the distinction of being the larg-

est city in Latin America. Its broad avenues, reminders of Paris, are dotted with impressive monuments and flanked by modernistic apartment houses and towering office buildings. Speeding subway trains, their interiors finished in white enamel, stop at shining stations whose walls are covered with brightly colored tiles depicting the dramatic history of Argentina. Wharves teem with commerce. Tons of beef and wheat are exported to England and other parts of Europe. The city's enormous packing houses are among the most efficient in the world. North Americans refer to the city familiarly as "B. A."

From Buenos Aires, a great network of railroads fans out to reach the most remote parts of the country—railroads built largely by British companies but now owned by Argentina. When British traders and engineers arrived over a century ago, the people were so impressed with their fundamental honesty that a revealing expression found its way into the colloquial Spanish of the Argentine. If the truthfulness of a statement is to be emphasized, it is prefaced by the words, "This is the word of an Englishman"—one of the highest tributes that has ever been paid to a foreign nation.

The town of Lujan (loo-hahn′), about forty miles west of Buenos Aires, is one of Argentina's most renowned centers of Mary worship. Here a spacious basilica with two lovely spires enshrines a doll-like figure of the Virgin Mary. There are three popular images of the Virgin in Argentina, each section of the country loudly proclaiming the virtues and healing powers of its favorite—the Virgin of Lujan, the Virgin of del Valle, and the Virgin of Itati. On the twenty-first day of May, pilgrims from all over

the country crowd to Lujan to pray for miraculous cures and spiritual blessings.

Alighting from the bus which has just driven into Lujan from Buenos Aires, you will probably be approached by a lottery vendor using his best sales technique, with the cry, "Buy a lottery ticket, and the Virgin of Lujan will bless you." Outdoor booths by the score crowd sidewalks in front of the church, displaying small silvered bas-relief replicas of all parts of the human body—heads, legs, arms, lungs, and torsos. If one of the devotees has tuberculosis, he will purchase a tiny pair of silver lungs and present them to the priest. Thousands of those little votive offerings are fastened to the walls of the church in fantastic designs, placed there for a stated sum and the promise of special masses. Gifts of every conceivable description are also hung on the walls in appreciation of blessings supposedly received from the Virgin. Some of them are under glass or in elaborate frames, and include military swords, model airplanes, babies' hair, dolls, leaden soldiers, officers' epaulettes, and models of race horses. High above the altar, the jewel-bedecked image stands silent and powerless, adored by the kneeling and misguided multitudes.

By contrast, in one of the beautiful cemeteries of Buenos Aires, a simple and rugged stone marks the last resting place of Don Pablo Besson, who was largely responsible for planting the Baptist faith in Argentina. Like Micah of old, he strides across the pages of evangelical Christian history, battling for his Lord, the sword of the Spirit his only weapon. Born of a Waldensian mother of Scottish ancestry and a Swiss father who was pastor of the Reformed Church, he was called to the ministry and began his

prodigious preparation, studying in Leipzig under such intellectual giants as Tischendorf and Delitzsch. While engaged in evangelistic efforts in France, he met a Baptist missionary and, after scholarly biblical research, decided that the Baptist interpretation of Christianity more nearly approximated the New Testament standard than the one he was following. Without a moment's hesitation, convinced that he was doing the will of God, he severed his relations with his church, at great personal loss, to serve for a while in northern France under the auspices of a Baptist mission from Boston. In 1881 he accepted the call of a small settlement of French-speaking Baptists who had migrated to the province of Santa Fe, north of Buenos Aires, Argentina. A great liberal and a fighter for freedom, he threw himself into the struggle to give non-Catholic Argentine citizens legal rights to inherit property, marry, and bury their dead—rights at one time denied in all lands dominated by the Roman Catholic hierarchy.

When Missionaries S. M. Sowell, J. L. Hart, and F. J. Fowler arrived in the years 1903 and 1904 as Southern Baptists' first representatives to Argentina, they were heartily welcomed by Don Pablo and his little congregation. Later he moved to Buenos Aires and became pastor of the Central Baptist Church, in the heart of the city. In the tradition of Don Pablo Besson, Professor Santiago Canclini, present pastor of the Central Baptist Church and president several times of the River Plate Baptist Convention, has led in the struggle for full religious freedom in Argentina. In one of his many appeals he wrote: "Respect and obedience to the laws of the country that the evangelical churches have shown

both as citizens and organizations can never be questioned. . . . For more than a century the evangelical churches have worked and maintained the respect of the authorities . . . under the protection of the liberties guaranteed by our Constitution, and by the liberal spirit of the Argentine people. It is not to be supposed that our nation should now wish to retreat from this historic position. In these very days, in some European countries dominated by Communism, unjust measures have been taken limiting the liberties of the Roman Catholic clergy. Regardless of the circumstances, the restriction of liberty in any nation is a blot on the face of the world."

Since one-third of Argentina's population lives in Buenos Aires and its surrounding territory, it is logical that this should have been chosen as the center of the first Baptist missionary efforts. Over thirty of the 130 Baptist churches in the River Plate convention are located in greater Buenos Aires, and are led by well-trained pastors who also contribute much of their time to the numerous national boards and agencies located in the city. A small group of missionaries have borne the brunt of the work for long faithful years, as evangelistic workers, teachers, and denominational leaders.

The River Plate Baptist Convention was organized in Buenos Aires in 1908, with a membership of only twenty-three messengers, representing five churches. With the passing of years it grew to include the Baptist churches of Argentina, Uruguay, and Paraguay. Because of differing national problems, however, Uruguay withdrew in 1948, without dissension, to form its own convention. Women's and young people's conventions have also been con-

stituted as strong auxiliaries to the River Plate Convention. The first president of the convention was Rev. Thomas Spight, who has been followed by a long list of distinguished missionaries and national pastors, among them Juan C. Varetto, S. M. Sowell, J. M. Rodriguez, Carlos de la Torre, Santiago Canclini, Robert F. Elder, Juan Marsilli, Ricardo Alvarez, Lorenzo Pluis, and Alfonso Olmedo.

One of the first acts of the convention was to forward funds for the work of their Baptist brethren in Chile. In 1911 a Board of Missions came officially into being, and has continued without interruption since then to appoint and support its own missionaries in spiritually destitute regions of Argentina and beyond. Missionaries of this board are preaching and teaching in Paraguay, in the tropical Gran Chaco, in the province of Misiones on the Brazilian border, and in the cold southwest regions of Argentina.

The Board of Publications, established in 1908, is housed in a splendidly located building on one of the leading avenues in Buenos Aires. It publishes the national magazine *El Expositor Bautista,* children's literature, and a wide variety of religious books. Devoted colporteurs represent this board on the field, serving its interest and distributing Bibles. After working faithfully with the Board of Publications for nine years, Rev. and Mrs. M. S. Blair returned to field mission work in Buenos Aires and its environs. Mr. Blair was succeeded as director of the board by Rev. Erhardt Swenson, whose associates are Rev. S. Daniel Daglio and Miss Minnie McIlroy.

The Convention of Baptist Women, an auxiliary to the whole convention, observes two important sea-

sons of prayer annually and makes offerings, through its numerous societies, for the support of home and foreign missions.

Another institution that reaches many women and children with the gospel is Fellowship House, a good will center in the great meat-packing center of Avellaneda, a part of greater Buenos Aires. It was opened in 1948, in well-equipped quarters, and is directed by Miss Irene Smith. Its varied program includes a kindergarten, a mothers' club, junior boys' and girls' clubs, and classes in painting and handicrafts, with Bible teaching always kept central in the curriculum.

INTERNATIONAL BAPTIST SEMINARY

Realizing the great need of training young Argentine students for the gospel ministry, the Argentine Mission, in 1911, instructed Dr. S. M. Sowell to found a seminary in Buenos Aires. A charming old Victorian residence at the edge of the city, set among towering trees and flowering gardens, was purchased. When a training school for young women was established in 1937, this building was turned over to that institution, and a small seminary building was erected on a large neighboring property. Because of the rapid expansion of the city, these properties are now centrally located in relation to the churches and denominational work.

The seminary and the training school for years used the same classrooms and had the same faculty. Among those who served as professors were Missionaries R. F. Logan, E. F. Elder and L. C. Quarles. Mr. Quarles taught continuously from 1929 to 1950, at the same time serving, with Mrs. Quarles, as evangelistic worker in the city. In 1941 the training

school was united with the Bible Institute of Rosario, 200 miles northwest of Buenos Aires, and was placed under the direction of Mrs. Anne S. Margrett, daughter of Dr. S. M. Sowell.

A need being felt for a more comprehensive and commanding institution, with more adequate equipment and a larger faculty, it was considered advisable to return to the original plan and have one coeducational institution in Buenos Aires. The International Baptist Seminary was, therefore, established in 1950, to serve as a great theological center for both men and women in the southern section of South America, with a board of trustees representing Argentina, Uruguay, Paraguay, Chile, and Bolivia. The beautiful new school stands on the property that was originally purchased for the seminary, on the corner of Ramon Falcon and Bolanos. President W. L. Cooper and Mrs. Anne Sowell Margrett will direct the institution, with courses especially prepared for pastors, church leaders, and women's workers. Associated with them in the development of this institution of such far-reaching significance are capable Argentine faculty members together with missionary professors Hugo Culpepper, S. H. Cockburn, C. W. Whitten, and W. Judson Blair.

The cosmopolitan nature of the seminary is revealed in a student body that includes Argentines, Chileans, Italians, Germans, Bolivians, Uruguayans, Paraguayans and Russians. One student presented an international aspect in himself. Born in the Baltic regions, he spoke a Russian dialect but was required to learn pure Russian in school. He lived in Germany during the war, moved later to Denmark, and then migrated to Argentina. In addition to the languages of these countries, he learned Eng-

lish to prepare himself better for reading basic theological volumes. From the Buenos Aires seminary young men and women go forth to bear their witness from the rolling cattle lands of Uruguay to the Andean highlands, from the Indian villages of Paraguay to the cold deserts of Patagonia.

One of the outstanding students of the seminary, Carlos Meneses, returned to his beloved Bolivia to become one of that country's leading pastors, and had been approached on the possibility of becoming principal of the Mission Bible College of Oruro, a fine institution conducted by the Canadian Baptist Mission. While holding special services in the mining section of Melcamaya in 1949, in company with other Baptist leaders, he was attacked by a fanatical, drink-crazed mob that had been celebrating a holy season for many days. Wisely dismissing the congregation, the Baptist group climbed into a truck and tried to depart. But it was too late. The mob closed in before they could get away. When they had finished, nine lay dead on the bloodstained stones of Melcamaya. Carlos Meneses; Francisco Salazar, president of the Bolivian Baptist Union; Rev. Norman Dabbs, Canadian Baptist missionary; and six other Bolivian Christians had paid the last full measure of devotion. Mr. Dabbs, who had been the brutality of other persecutions, had remarked significantly on a previous occasion, "Someone may have to give a life over this yet."

The Bolivian newspapers loudly deplored this savage religious intolerance and brutality; but the American press, with a few exceptions, was strangely silent. In Oruro a great procession of more than a thousand Bolivian evangelical Christians bore the coffins shoulder-high along the road to

the cemetery, singing gospel hymns all the way. The "martyrs of Melcamaya" now rest in peace in the Bolivian highlands, but the story of their sacrifice will inspire multitudes for generations to come. Who follows in their train?

ROSARIO—STOREHOUSE OF THE PAMPA

On the banks of the mighty Parana River, over two hundred miles northwest of Buenos Aires, in the heart of the pampa, stands Rosario, Argentina's second largest city and one of its most charming. A fast train makes the trip from Buenos Aires in about four hours, rolling over flat plains where thousands of fat cattle graze in lush grass. Aboard this popular train on cool autumn or winter days, which come in June and July, men travel with wool shawls about their shoulders, opening thermos bottles of hot water to prepare their morning *mate* (mah'-tay), Paraguayan tea. Following an age-old ritual, they fill little gourds the size of pears with the bitter tea leaves, insert a silver straw, or *bombilla,* with a bulbous, perforated end, and pour in scalding water. It is a common sight not only in Argentina but in Chile, Uruguay, Paraguay, and south Brazil as well.

Nearing Rosario one is attracted by long rows of high-wheeled, brightly painted milk wagons, like those still seen in Italy, and is reminded that a majority of Rosario's 600,000 citizens are of Italian extraction. River steamers from the upper reaches of the Parana, which drains the fertile agricultural provinces of Santa Fe and Entre Rios, unload at Rosario's wharves, and ocean-going freighters from the south fill their holds with agricultural products for the markets of the world. Like France and Italy, Rosario can pride itself on lovely parks, with lakes, fountains, and flower gardens.

Baptist forces in Rosario and the surrounding provinces are growing and have an association reporting sixteen active churches. Rev. and Mrs. T. B. Hawkins have given themselves as field missionaries to this district since 1939, working in close relationship with Argentine Baptist leaders, among them Dr. Alberto Pizzicatti, president of the association. Young people of the churches are especially interested in associational activities, utilizing their band and chorus to great advantage in evangelistic street meetings in the city and nearby towns. Enthusiastic encampments are conducted each summer for Baptist students and for Royal Ambassadors. A valuable radio program was maintained weekly until it was banned by national law.

From 1941 to 1951, while the training school was located in Rosario, Rev. and Mrs. T. B. Hawkins, Miss Sara Taylor, and Argentine pastors served with Mrs. Margrett on the faculty. Dr. Sowell, Mrs. Margrett's father, Southern Baptists' first missionary to Argentina, shared his rich experience and knowledge in the classroom, his life a benediction to a generation of young Christians. Again we note the international character of the Argentine students in one of Mrs. Margrett's reports:

"We have a German girl from Uruguay who spent three years in a concentration camp in Denmark; another comes from North Santa Fe near the Chaco from a family of unusual culture; a Russian girl from the Once (Eleventh) district of Buenos Aires comes with marked musical talents; still another from Encarnacion, Paraguay, is of Czechoslovakian parents. A full-blooded Paraguayan girl had ridden three days by horseback in order to obtain her elementary school certificate from her home in the

remote interior, without which she could not enrol. All other girls have their own peculiar situations in which God's hand is evident; and once again one cannot but consider it a triumph in the life of each girl as she passes through our door for training and Christian development."

A good will center, known as Friendship House, under the direction of Miss Sara Taylor, will occupy the old training school quarters. Fifty families are represented in the center, with an excellent enrolment in the kindergarten, sewing class, and story hour. A small circulating library is making a definite contribution, the Bible still leading among the books requested. Visits in the homes of the families reached by the good will center afford invaluable opportunities for personal witnessing.

During days of growing religious restrictions in Argentina, the Baptist association of Rosario co-operated with other evangelical denominations to present their position on religious freedom to the city and the nation. With much fear and trembling, they rented one of the large auditoriums of the city for a mass meeting. To the amazement of all, an overflowing crowd of five thousand people gathered that night to listen to a forceful presentation of the doctrine of true religious freedom and the simple gospel of salvation by Pastor Santiago Canclini of the Central Baptist Church of Buenos Aires. It was one of the greatest gatherings of its kind ever seen in Argentina, and may point to a future when other thousands will turn to the Lord in personal repentance and faith.

ENTRE RIOS—ARGENTINE MESOPOTAMIA

The rich province of Entre Rios (en-tray-ree'-oss) extends northward from Buenos Aires for a distance

of 250 miles, between the Parana and Uruguay rivers. It is this geographical fact which gave the province its name, for the Spanish *entre rios* means "between the rivers," as does the biblical Mesopotamia. This extremely fertile region has been the goal of successive waves of immigration from Italy, Germany, and Russia. It was a little French-Swiss Baptist congregation in Esperanza in Santa Fe, not far from the capital of Entre Rios, that called Pastor Pablo Besson to Argentina to be its leader. The room is still pointed out where he met with the immigrant group to lead the music with his violin, to pray, and to preach God's Word.

As capital of the province, the city of Parana (pah-rah-nah'), on the eastern bank of the Parana River, also boasts that it served as capital of Argentina, from 1853-1862. It is a beautiful, progressive city of 80,000 inhabitants. When Rev. and Mrs. Fay Askew arrived in 1944 to become field mission representatives for Entre Rios and the northern part of the province of Santa Fe, they discovered that the work was well-established but in great need of enlargement. In the town of Ramirez, to the southeast of Parana, they found a German Baptist church, led by Pastor Adolph Henke, which was celebrating its fiftieth anniversary that same year. Pastor Henke travels 500 miles each month to hold services in seventeen different localities. Missionary Askew works through the sixteen organized churches and nineteen mission points of the field, in collaboration with ten pastors, making wide use of his truck and loud-speaker system in his evangelistic work.

"Thousands of people," he writes, "heard the gosple in the outdoor meetings that were held at night in

the public squares and plazas of the district. With the use of attractive slides, these meetings draw people who would hesitate to enter our halls. They serve to break down prejudice, and to show the people that evangelical Christians have an interesting and worthwhile message to offer. . . . The work in Parana is a real challenge. The beautiful province of Entre Rios is on the march, and we must march with it. We should praise the Lord for giving us the liberty to be able to preach and evangelize in every way, except by radio."

Across the river from Parana stands the ancient city of Santa Fe, a provincial capital with a population of 150,000, one of Argentina's most historic cities. In colonial days a fort erected here by Juan de Garay remained under almost constant Indian attack for generations. The First Baptist Church of this city is led by a tall, white-haired bachelor, Pastor Julio Ostermann, one of Pablo Besson's early converts. Throughout his ministry he has majored on evangelism and the training of young men to serve as layworkers in the six missions conducted by the church. Many of them are numbered today among the leading pastors and national missionaries of the River Plate Convention.

BAHIA BLANCA—CITY OF THE WHITE BAY

A fast, well-equipped train from Buenos Aires cuts straight across flat cattle ranges and farmlands southwest for 375 miles to Bahia Blanca (bah-eé-ah blanhn'-kah). A beautiful port city of 150,000 people, Bahia Blanca serves as an outlet for the agricultural products of the great provinces of La Pampa and Buenos Aires. As in Rosario, the Italian influence is very marked, for immigrants from Genoa settled in

the area as far back as 1838, and today their descendants are among the city's most substantial citizens. Even the huge electric plant reveals their artistic sense, for it resembles a towering European cathedral. Life in Bahia Blanca centers about the Plaza Rivadavia with its spreading trees and scented gardens, where young and old stroll in the cool evenings.

Bahia Blanca is now the center of a huge mission area that reaches northeast for a hundred miles across the Ventana Mountains to Coronel Pringles in the flatlands below and westward another hundred miles to the banks of the Rio Colorado, bordering the territory of Rio Negro, where new government irrigation projects are attracting thousands of people. A short distance southeast of Bahia Blanca, the great Argentine naval base, Punta Alta, is crowded with sailors and marines, while the civil population of 20,000 lives in nearby Puerto Belgrano. When a mission point was first started in Puerto Belgrano, the family from which the hall was being rented used to listen from their rooms next door to the singing of hymns and the preaching of the simple gospel message. Every member of the family, six of them accomplished musicians, was later converted; and today all are numbered among the church's most loyal members.

When Rev. and Mrs. Erhardt Swenson arrived in 1926 as the first Southern Baptist missionaries to Bahia Blanca, there were no Baptists to meet them and no welcoming Christian homes in which to start services. After renting a hall near the site of the present First Baptist Church, Missionary Swenson went from house to house in the neighborhood distributing tracts, selling Bibles, and inviting the people to attend his first public service. To his great

surprise, practically everyone he invited responded favorably and promised to attend. As the great day approached, the young missionary began to fear that the little hall would not accommodate the crowds.

At the appointed evening hour, he and Mrs. Swenson waited expectantly at the front door of the hall to greet the people who had manifested such a deep interest in the new faith. A half hour passed, and they waited; forty-five minutes slipped by, and they became disturbed; but a full hour had elapsed before the crushing truth dawned upon them that nobody was coming. Although Mr. Swenson had faced machine gun fire as an infantryman in the Argonne Forest, he had never experienced anything like this. Nevertheless, these two young missionaries sang together in Spanish, English, and Swedish, and Mr. Swenson tried to preach. A few stragglers came to the door and looked on in amazement as two blue-eyed, blond North Americans sang and prayed and preached to empty chairs. The missionaries went to their rooms that night feeling defeated and broken-hearted, probably ready at that moment to take the next ship for home. Still convinced, however, that God had called them to Argentina, like good soldiers of Jesus Christ they remembered the promise, "In due season we shall reap, if we faint not." Missionaries around the world have learned from disheartening experiences that this is one of the biggest "ifs" in the Bible.

Trying again, the Swensons discovered that the charming Argentine people seldom said no to strangers, especially when so cordial an invitation had been extended. Chastened, they slowly prepared the soil, sowed the perfect seed, and cultivated the little

spiritual field. In the twenty-one years that they stayed in Bahia Blanca, they saw the First Baptist Church organized, an attractive church building and pastor's home constructed, the church led to self-support, and a national pastor called. The church reports one of the finest young people's groups in the convention, with an annual "concentration," or encampment, which brings them from the city and the surrounding country for days of spiritual refreshing. Today, after a generation of patient toil, the Swensons, like many of their fellow missionaries who have gone through similar experiences, have reaped a glorious harvest which surpasses the golden grain of the pampa. Only in the light of those early years of toil can anyone appreciate the spiritual results of today. To the statistically minded, those results may seem insignificant; but to the spiritually minded, they are immortal.

THE PATAGONIAN PLATEAU

Through the train window, frosted in the mid-June winter season, I looked out one morning on a cold, barren desert dotted with scrub trees, and knew we were on the edge of the great Patagonian plateau. Although it was past nine o'clock, the sun had not risen; but in the east its rays were beginning to illuminate a clear blue sky. Four hundred miles west of Bahia Blanca, we were nearing the town of Cipolletti (see-pohl-yet'-tee) on the Rio Negro River.

The region known as Patagonia comprises a giant inverted triangle whose 600-mile base extends from Bahia Blanca on the Atlantic due westward to the Chilean Andes, while its two sides point southward for 1,300 miles to converge at Cape Horn. It is a terraced desert land rising gradually from the Atlan-

tic coastline to the western mountain ranges. From north to south it includes the provinces of Rio Negro, Neuquen, Chubut, and Santa Cruz.

Of Indian origin, the name Patagonia is derived either from the Quechua word *patacuna* signifying terrace, or from *patagones* meaning large feet! Today the Indians form only a small percentage of the total population of this sparsely settled region. Argentines of Spanish and Italian descent predominate. Other settlers from Europe include the English, Scotch, and Welsh, who are hard at work irrigating their fruit orchards and tending their sheep ranches. Significantly, the first man to be baptized by our missionary was an Araucanian Indian, descendant of the original inhabitants.

Since 1934, Rev. and Mrs. George A. Bowdler, with headquarters at Cipolletti, have been our only missionaries to this immense area. Mission centers have been established along the railroad that reaches westward to Zapala at the base of the Andes. Reporting in his news bulletin *Pro Patagonia,* Mr. Bowdler tells of his labors in this neglected field:

"We might compare our forces with a very thin line of parachutists who have dropped on the edge of a wide area, have dug in, and are flashing back urgent calls for reinforcements, hoping that these will not be 'too little and too late.' . . . The new church auditorium in Cipolletti, center of our fruit district, has proved a great boon to the preaching work and has fulfilled all that was hoped for it in accrediting our work in the public eye, providing more spacious and comfortable seating, and giving our area an adequate center for its rallies. This geographical area may be compared to an inverted ladder, most of it clouded in the mists of spiritual

ignorance, but with the radio and the airplane it is more feasible than ever to penetrate this darkness. It is our God-given opportunity to mount the ladder and light its southernmost reaches with the gospel. If Southern Baptists seize this opportunity at once, they will have the privilege of being still more southern, and, if they finish the job, the most southern in the world. But what is more basic, as well as beautiful, they will have obeyed the Lord's command to be his witness truly 'unto the uttermost part of the earth' in the southern continent."

Chapter Seven

FOLLOWING THE SILVER RIVERS

One of the mightiest river systems in South America is the Rio de la Plata, "river of silver," formed by the waters of the Paraguay, the Parana, and the Uruguay, which flow into the giant estuary between Argentina and Uruguay to be lost in the depths of the South Atlantic. Uruguay and Paraguay are named for the rivers which form their borders and drain their rolling lands. The story of these two countries is a study in vivid contrasts. Some will insist that the only resemblance is in the last syllable of their names, although they are geographically separated only by the fifty-mile-wide Argentine province of Misiones.

URUGUAY—THE PURPLE LAND

Uruguay, a progressive country about the size of Oklahoma, is flanked by Argentina on the west and joins the southernmost borders of Brazil in the northeast. In the springtime its rich plains are blanketed with wild purple flowers that have given it the descriptive name of "purple land." Angry battles have swept across the rolling plains once inhabited by the Charrua Indians, long since driven from their hunting fields.

Led by the indomitable General Jose Artigas, the armies of independence won the nation's freedom from Spain in 1825; but during the succeeding gen-

eration, the country was torn by tragic civil strife, culminating in the Ten Years War, in which the capital city, Montevideo, was under almost continuous seige by the Argentine dictator Rosas. During this conflict the noted soldier of fortune, Giuseppe Garibaldi, offered his services and organized the immortal Italian Legion of Montevideo. In later years he dedicated his energies to freeing Italy from the domination of the Papal States, France, and Austria, and became one of the heroes of freedom-loving Italians.

Modern Uruguay began with the election of President Jose Battle in 1903, a man of broad liberal sympathies, who instituted far-reaching social reforms and led his nation to separate church and state—the first South American republic to take this brave step. The two million citizens are among the most literate of South America. Since the aboriginal Indians were destroyed or driven out and Negro slavery never made much headway, Uruguay is probably the most completely European nation in the Western Hemisphere. Its people are friendly, democratic, and independent—but, unfortunately, rather indifferent to religion.

MONTEVIDEO THE BEAUTIFUL

From the port of Buenos Aires, first-class steamers plow eastward through the waters of the Rio de la Plata to make the 150-mile all night run to Montevideo. The low shore line appears through the morning mists, dominated by the Cerro, a small promontory that rises above the horizon. Tradition repeats the story that, on first sighting this land in 1519, one of Magellan's lookouts cried in garbled Portuguese, "Monte vide eu" (I see a mountain).

True or false, the name Montevideo (mohn-tay-vee-daý-oh) has stuck. The German battleship *Graf Spee* was forced into the Montevideo harbor by British naval guns after a wild chase through the South Atlantic during the early days of World War II, and here it was scuttled by its crew. Montevideo is another of South America's beautiful and modern cities, a great commercial center and tourist resort. The city's 800,000 inhabitants constitute 40 per cent of the nation's population.

The first Baptist missionaries to enter Montevideo were Rev. and Mrs. J. C. Quarles, who arrived in 1911. They were followed two years later by Rev. and Mrs. L. C. Quarles who remained for sixteen years to lay the foundations of a difficult missionary undertaking based exclusively on evangelization and the establishing of New Testament churches. For a number of years Rev. and Mrs. B. W. Orrick, who had arrived in 1921, served as our only missionaries. In 1939-1940 they were joined by Rev. and Mrs. S. L. Goldfinch and Rev. and Mrs. R. L. Carlisle.

The self-supporting First Baptist Church of Montevideo, led by Pastor Ricardo Alvarez, meets in an inspiring sanctuary on a well-located property. In 1949 the Radio Norte Church, with Missionary Orrick as pastor, dedicated a new and well-equipped building on one of the city's leading avenues. Again the wisdom of assisting national groups in the erection of mission churches in important centers has been demonstrated. "The attendance at the preaching service," writes Mr. Orrick, "has doubled since coming to our new building . . . and for the past two months we have been holding daily prayer meetings among the homes of the members. The spiritual life of the church has greatly improved,

. . . for the burden of all these prayer meetings is to pray for a real revival in our church and in all Uruguay."

For many years Mr. Orrick has led evangelistic tent meetings in widely scattered communities with encouraging results; and radio preaching, in a land which guarantees full religious freedom, has been used extensively. A Bible coach, equipped with a full supply of Bibles, religious literature, and a loud-speaker system, travels to the far ends of the country, driven by Mr. Ismael Gimenez. Mr. Giminez's vivid personal Christian experience has set his heart on fire to tell the story of redemption through every possible medium. The Uruguayan Baptist Convention was constituted in 1948 and is meaning more and more for the co-operative mission undertakings of the churches. The Woman's Missionary Union has also been a vital factor in arousing interest in stewardship and missions.

In distant China, a humble pastor was touched by a moving appeal he had read in a mission journal concerning the need for the gospel in Uruguay. A few months later Missionary Orrick received a small sum which represented one-fourth of the Chinese pastor's monthly income. It was presented to the minister of the Minas church who received it as a sacred trust and prayed with his church about its expenditure. Impressed by the devotion of this Chinese pastor, the young people and the women of the Minas church supplemented the amount and opened a mission point in the town of Aigua, about 100 miles northeast of Montevideo. Today the flourishing group worshiping in this town of 5,000 people is a memorial to the sacrificial missionary spirit of a Chinese Christian.

THE URUGUAYAN PAMPA

One of Montevideo's most remarkable monuments is the famed Carreta, "the cart," in Battle Park, which portrays in bronze the life of the pioneers of the plains. Following the natural contour of the hill, three yoke of life-sized oxen are seen straining every nerve as they pull a high two-wheeled cart covered with hides. A gaucho, or cowboy, on horseback and two more oxen complete the group—so lifelike that you can almost hear the shouts of the cowhand as he prods his team. As one drives at high speed on good highways across the rolling Uruguayan plains today, he often sees this same scene enacted in real life.

From Montevideo, railroads and highways spread out to all points of the country, with one railroad line continuing to south Brazil. Out beyond the broad avenues and bright stucco homes of Montevideo stretch the hills and plains of the interior, and numberless rivers interlace the land like the veins of a giant maple leaf.

From the railroads and highways herds of cattle can be seen grazing in the distance, while flocks of sheep often scamper away at the roar of approaching trains. Uruguay's economy is largely based on stock raising, and the climate is so mild that shelters are seldom required for the cattle in wintertime. Flocks of ostriches look on disdainfully, while tiny pampa owls perched on the fence posts turn their heads about completely as one speeds by. At wayside stations bearded old gauchos, their colorful, baggy trousers tucked into high boots, suck pensively at their *mate* (tea) gourds.

No resident Baptist missionary served in Uruguay outside of Montevideo until 1941, when Rev. and

Mrs. S. L. Goldfinch opened a new work in Salto, the "city of oranges," located on the banks of the Uruguay in the northwestern portion of the country. This was new territory for Baptist activity, except for work started and later abandoned at Paysandu and a German-speaking church at Porvenir. The mission district served by the Goldfinches embraces three of the largest cities in Uruguay—Salto, Paysandu, and Artigas—and includes scores of towns and villages.

In 1947 Rev. and Mrs. J. D. McMurray became missionaries for this western district after Mr. Goldfinch accepted the call of Paraguay. Since a church had already been organized in Salto, they chose for their headquarters Paysandu (pie-sahn-doó), known as "the queen of the North," about eighty miles downstream. This growing river metropolis of about 60,000 people, a rival of Salto, prides itself on its textile factories and creameries, its flour mills and tanneries. In 1949 the first Baptist church of this city was organized.

"A special series of services for all prospective members was conducted for a full week by Rev. Z. Paul Freeman," Mr. McMurray relates, "which proved to be a blessing to us all. . . . On Saturday, with all pastors of the district participating, we heard the testimonies of the candidates for baptism, and on Sunday formally organized the new Baptist church of Paysandu. We then proceeded to the banks of the beautiful Uruguay River for the impressive ordinance of baptism which was witnessed by a great multitude." Rev. and Mrs. Ray E. Shelton, appointed in 1949, have joined the small staff of missionaries; but Uruguay, with separation of church and state and guarantees of religious free-

dom, waits for more young men and women who will "go in and possess the land."

Mr. Askew of Parana has recorded the absorbing story of Don Pedro Telis, who, as a boy of thirteen, went to work on a sheep ranch in the plains of Uruguay seventy years ago. He found himself in the establishment of an English family, and was impressed by the fact that the owners were not Roman Catholic but held Sunday services in their home for the reading and explaining of the Bible. As cowhands do, Pedro soon went his way to work from ranch to ranch but never forgot hearing the Bible read.

Seventy years later a seminary student, Raoul Vives, reached the town of Belen, Uruguay, where Don Pedro was now living. The name of this town has the same meaning as Bethlehem, but here the gospel was completely unknown. Except for two or three houses of brick and plaster, the whole community of about a thousand people lived in grass huts. Poverty, ignorance, and sin abounded. While visiting from house to house, the young student came to the little home of Don Pedro, now past eighty. As soon as some words were spoken about the gospel, Don Pedro knew they were the same words he had heard three score and ten years before from the Bible. Memories came flooding back to help the picturesque old gaucho with flowing white beard to understand the plan of salvation. With a glad heart, he was born again and found a new peace through repentance and faith in the Lord Jesus Christ. Today Don Pedro is an active member of the little church that has been established in Belen. In the words of one who has visited the services, "it is a thrilling experience to hear him quote John 3:16 in his rich

bass voice, and to meditate on what the gospel has wrought in his life."

PARAGUAY—LAND OF TRAGEDY AND GLORY

Asuncion, the capital of Paraguay, may be reached in a few hours by plane or in four days by a modern Argentine river steamer. For travelers who have only a few weeks to spend on the southern continent, this river journey is highly recommended. After leaving Buenos Aires, the steamer swings upstream into the Parana River and follows this artery of trade through flat grain and cattle lands, past Rosario and Parana, to tie up three days later at the wharves of Corrientes, 500 air miles north of Buenos Aires. The traveler now transfers to a smaller steamer, which follows the narrowing Paraguay River northward for another 200 miles to Asuncion.

Traveling these broad river systems day after day, one can understand why the Indians called this "the place of the great river." Paraguay's southeastern boundary is formed by the Parana River, while the Paraguay River cuts southward to divide the country in two. Most of the million people live in the eastern portion, which is more fertile and provides a more healthful climate. A small portion of the population occupies the western half, which is largely dry plains, swamps, and river bottoms, and is known as the Chaco Boreal. The physical extent of the country approximates the combined areas of Missouri, Arkansas, and Louisiana.

Along the banks of the Paraguay the crumbling remains of churches tell of the glory of the Jesuit empire that once dominated this region. Some of these buildings were painstakingly carved from the quebracho tree, harder than mahogany and appropri-

ately named "the axe-breaker." The followers of Ignatius Loyola, among them brilliant scholars and administrators, left Spain for the new world to organize their elaborate settlements, or "reductions," in which thousands of Indian serfs were taught the catechism and instructed in agriculture and simple crafts. To their credit, it must be said that they protected these Guarani Indians from the attacks of slave hunters. But they kept them as serfs in the settlements and, with the usual efficiency of Jesuitism, produced a highly developed ecclesiastical empire that was a model of autocracy. This religious state supported an army and navy and engaged in vast business enterprises from which the profits sometimes amounted to 900 per cent. Because of their increasing wealth and political power, the Jesuits clashed continually with the Spanish Crown, which ordered them all expelled in 1767. The empire collapsed, the settlements disintegrated, the churches crumbled, and the Indians wandered back to their forests and to the paganism from which they had never been completely divorced.

Achieving independence from Spain in 1811, Paraguay, like its neighbors, experienced terrible years of unrest. Schooled in political and ecclesiastical autocracy, the nation tried desperately to adjust itself to the unknown ways of democracy. Paraguay later became a victim of one of history's most tyrannical rulers, Francisco Solano Lopez, dubbed El Mariscal (the marshal). Like Franco, Mussolini, Hitler, and Stalin, he reveled in the use of brute force and dreamed of becoming a second Napoleon. After a visit to France, he returned with an Irish mistress, Eliza Lynch, and a consuming passion to become dictator of the continent.

Ruling with a brutal hand from 1862 to 1870, he led Paraguay into the terrible Triple Alliance War against Brazil, Argentina, and Uruguay. For five horrible years the struggle continued, ranking among the bloodiest wars of history. No quarter was asked or given. Paraguayans fought with merciless savagery, seldom taking prisoners. Driving his armies into battle, Lopez spent his leisure time in drunkenness and vice or in the slow torture of those whom he mistrusted—among them his mother and brothers. With the loss of tens of thousands of soldiers, he drafted little boys, aged men, and young women to fill the thinning ranks of his army. Fighting savagely in a hopeless cause, he fell back, leaving the land scorched and blackened. Ignominy came to him at last—as it does eventually to all dictators—when he died at the hands of a Brazilian corporal.

The members of the Triple Alliance had suffered terrible casualties, but Paraguay's fate was infinitely worse. Some authorities estimate that, out of a population of approximately 1,300,000, over one million died either in battle or from wounds and disease, and that only 28,000 men and 106,000 women remained.

Again from 1929 until 1938, Paraguay's young men went forth to die in a useless war, in the Gran Chaco. This vast area of plains and jungles has been disputed territory between Bolivia and Paraguay for generations. It is well-named, from the Indian *chucu,* meaning hunting ground; here, a hundred thousand men—Paraguayans and Bolivians —fought and died like animals, often without equipment, medicine, or provisions.

ASUNCION—HEART OF PARAGUAY

The red, white, and blue stripes of Paraguay's national emblem floating above the customhouse of Asuncion greet the visitor at the end of the long up-river journey. Founded in 1537, Asuncion (ah-soon-see-ohñ) ruled in splendor over a vast empire while Buenos Aires was a small seaport village supported by the illicit operations of smugglers. But the power and the glory of the old colonial center has long since vanished, and Asuncion struggles slowly toward economic and social recovery from the devastations of wars and revolutions. The city's palms and flowering trees speak of a tropical climate. Slow-moving oxcarts and tiny burros ridden by expressionless Indians tell a story of poverty and hopelessness for many. On the streets and in the market places, Spanish and the Indian Guarani (gwah-rah-neé) dialects are heard interchangeably, for Paraguay is definitely bilingual.

In an attempt to strengthen the country's weakened economy, the government has encouraged immigration, and thousands of foreigners have settled in farming colonies. They raise tobacco, cotton, *yerba mate* (Paraguayan tea), and the hard quebracho trees which supply tannin for the curing of leather. During World War II the United States spent millions of dollars to assist Paraguay in its agricultural and health programs.

The Mission Board of the River Plate Baptist Convention inaugurated Baptist work in Paraguay in 1920, when it appointed its first missionary, Rev. Maximino Fernandez. Mr. Fernandez was followed by Rev. Enrique Molina, Rev. Celestino Ermili, and Rev. Rogelio Brarda. These men and their families

labored patiently through long and difficult years. Realizing that this land needed a more comprehensive mission program, the River Plate Mission Board invited Southern Baptists to send missionaries to Paraguay. In 1945, Rev. and Mrs. S. L. Goldfinch, with years of experience as Southern Baptist missionaries in Uruguay, accepted the challenge and moved to Asuncion. The First Baptist Church of Asuncion now has an attractive building and is led by Rev. Francisco Macias, formerly of Mendoza. In another crowded district of the city, is the Ciudad Nueva (new city) Church, whose pastor, Rev. Ruiz Diaz Acampo, can preach as effectively in Guarani as in Spanish. This church holds the honor of having more tithers than members!

To the east beyond Asuncion lie numbers of cities, towns, and villages yet to be reached with the gospel. To the west, across the river, in the Argentine Chaco, other opportunities are waiting. The churches in these districts have formed an association for mutual counsel and help. One of the churches on the Argentine side, composed of 200 Chaco Indians, is served by Pastor Enrique Bogado.

As opportunities for missionary expansion unfold, the need for trained workers becomes greater. A small Bible institute in Asuncion will endeavor to meet this need. The Baptist Center includes a book store, library, and reading room, and supplies materials to be used in visual education.

Back of every plan and program, every budget or convention, is the ever-present and compelling need of personal and church-wide evangelism. "There are currents of revival running through our work in Paraguay," writes Mr. Goldfinch, "enough to make us long for an outpouring of the Spirit's power."

The terminus of Paraguay's main railroad line, about 250 miles southeast of Asuncion, is Encarnacion (en-car-nah-see-ohñ). This town faces across the Parana River toward Posadas in the Argentine province of Misiones. Large Russian and other Slavic colonies are situated on both sides of the river, and among them are a number of Baptist congregations which have already affiliated with the River Plate Baptist Convention on the same basis as the Spanish-speaking churches. Rev. and Mrs. W. E. Craighead, after serving as missionaries to Russian-speaking Bessarabia (now behind the iron curtain) for nearly tweny years, accepted the call to serve with these Slavic groups on the Paraguayan-Argentine border. In Encarnacion a fine Baptist center, located on the main street from the port to the station, serves effectively as a place of worship for the preaching of the gospel, and also provides a library and reading room, a kitchen, and sleeping quarters. A three-months Bible course for workers unable to attend the seminary will insure better training of laymen and national ministers.

On one of their mission tours, Miss Frances Roberts and Miss Miriam Willis visited Caacupe, home of the patron saint of Paraguay, about forty miles from Asuncion. The roads were crowded with 40,000 people who had come from all over the republic to pay homage to the lifeless image, and the patio of the church was lined with beggars and with sick people brought there in the hope that they might be healed. Others were there to do penance. One lay beneath a sheet in the doorway of the church so the pilgrims would step on her body. This suffering, she hoped, would atone for her sins. Not far from the church is a sacred well supposedly blessed by the Virgin and

purported to have miraculous healing qualities in its waters. Policemen had to keep order as the people rushed to fill their receptacles with the "holy liquid." As in religious festivals throughout South America, alcohol flowed freely, and gambling devices were in constant use. This is the religious atmosphere in which our missionaries must labor—an atmosphere that keeps millions of people from the simple personal faith in One who said, "They that worship him must worship him in spirit and in truth" (John 4:24).

Health and sanitary conditions in Paraguay have been deplorable for generations, in spite of various government attempts to correct the major abuses and to provide hospital facilities. Paraguay has an infant mortality rate of eighty-six per thousand live births, while in Asuncion about 36 per cent of all deaths occur among children less than ten years of age, and 19 per cent are among infants less than a year old.

For many years the need of a Baptist medical program in Paraguay was discussed, but it was not until 1947 that any serious attempts were made to inaugurate one. In that year Miss Miriam Willis, a trained nurse, arrived in Asuncion, followed later by Dr. and Mrs. Franklin T. Fowler, Southern Baptists' first medical missionaries to Paraguay. Down in the poverty-stricken river bottoms of a district known as Chacarita, they started a small clinic. First there was violent opposition, then cautious interest, and finally enthusiastic acclaim. One patient refused treatment because someone had told her that the Yankees were there to take over Paraguay. As Dr. Fowler explains it, there are three barriers which must be hurdled before the

people can be treated: the fact that the missionaries are Baptists, or Evangelicals—the religious barrier; the fact that there is a general prejudice against physicians, since many prefer their herbs and witchcraft—the medical barrier; and the fact that missionaries are foreigners or "gringos"—the racial or national barrier. But love and kindness have a way of winning in any language or race, and the selfless service of our medical workers is now being accepted and appreciated more and more.

When Dr. Fowler, son of missionary parents, volunteered for service in South America, he knew that a real difficulty would be faced in securing permission for an American doctor to practice in Paraguay. To everyone's amazement, the Paraguayan Minister of Health granted this permission without requiring Dr. Fowler to take a long series of examinations, but with the understanding that he would devote himself exclusively to the work of the hospital and would not compete with the Paraguayan physicians. This is what the Foreign Mission Board had been waiting and praying for, and funds from the Co-operative Program and the Christmas offering of Woman's Missionary Union were immediately made available for the construction of a Baptist hospital.

Three city blocks at the edge of the city of Asuncion were purchased. The ground for the hospital was broken by Dr. Merrill D. Moore, director of promotion for the Executive Committee of the Southern Baptist Convention. When it is dedicated in 1951, the fifty-bed hospital will be one of the best-constructed and best-equipped hospitals in all Paraguay. Although American (Northern) Baptists have supported hospitals in Mexico and Central America for years, this is the first Baptist hospital

ever established in South America. Several leading government authorities have paid cordial visits, among them the Minister of Public Health, the Minister of Education, and the Surgeon General of the Army. "It is a great joy," says Dr. Fowler, "to be able to tell these men that this is a contribution of Southern Baptist people and churches to Paraguay, and to let them see that the Lord's work is important." Miss Frances Roberts, who has served in Argentina and Paraguay since 1946, will assist Dr. Fowler in the administration of the hospital.

The A. R. Jones Memorial Chapel on the hospital grounds will serve as a constant reminder of the spiritual mission of the hospital. Here staff members, nurses, and convalescing patients may gather for meditation and prayer and listen to the story of redeeming love. The dream of many years has been realized, as a hospital rises in the heart of a continent to render service in the name of the Great Physician. The people of this tragic land, so in need of physical and spiritual care, are as sheep without a shepherd. They need the touch of one who, looking upon the multitudes, was moved with compassion.

Epilogue

IN HIS MAJESTY'S SERVICE

Our pilgrimage is ended, but the story of the spiritual conquest of Spanish America continues, written daily in the lifeblood of our missionaries and their national fellow workers. In closing, we bow in tribute to those who laid broad the foundations upon which we build today—foundations laid in the face of meager support from home and bitter persecution abroad.

No one can read the missionary history of South America without paying honor to the British naval officer, Commander Allen Gardiner, who became an Anglican lay missionary to the aborigines of Tierra del Fuego at the southern tip of the continent. Entering His Majesty's service at the beginning of the nineteenth century, he distinguished himself in action off Valparaiso, Chile, and served later in Africa, China, and India. The story of his life is told in a little volume, long out of print, *The Story of Allen Gardiner, R. N.,* published by the South American Mission in 1874.

While on duty in Cape Town, South Africa, in 1822, he was converted to the Christian faith, and dedicated his life to foreign mission service. Refusing ordination, he continued as a lay worker, basing his decision on Paul's injunction to "let every man abide in the same calling wherein he was called" (1 Corinthians 7:20). A man of fervent spirit, he was paid this high compliment by a ship's carpenter: "Being with Captain Gardiner was like heaven on

earth, he was such a man of prayer." Inspired by the independent spirit of the Indians of Patagonia, he took up his duties and served for long and bitter years in their lands, enduring also the heartbreaking experience of most pioneer missionaries in trying to arouse an apathetic home constituency while on furlough.

His last years were spent in a desperate attempt to convert the backward Indians who inhabited Tierra del Fuego, the large island at the extreme southern end of the continent. In 1851 leaving his family in the Falkland Islands to the northeast, he established with other missionaries a base of operations on the mainland across from Tierra del Fuego. Their struggle to gain a missionary foothold among the aborigines on the island is one of the tragic and heroic stories of mission history. Unable to eke out an existence from the unproductive soil, they had to rely on supplies shipped in from the Falklands. When one of these ships failed to arrive on time, Gardiner and his fellow missionaries faced imminent starvation.

Realizing that all would probably perish, Gardiner wrote in his log: "My prayer is, that the Lord God may be glorified in me, whether it be by life or by death, and that He will, should we fall, vouchsafe to raise up and send forth laborers into His harvest." He wrote hopeful messages to his wife and children, knowing all the time that death was not far away. His last letter to his son included words of deep wisdom for all who are contemplating the gospel ministry or missionary service: "Spread the whole matter, like Hezekiah, before the Lord; ask counsel of Him. . . . But I would affectionately give you this caution. Do not think of entering the gospel ministry

unless you conscientiously feel that you are constrained by the love of Christ and the sincere desire of winning souls for Him."

After he had written his farewell letter to his wife, while dying of starvation and almost too weak to sit up, he spent the last two days of his life laboriously revising "An Outline of a Plan for Conducting the Future Operations of the Mission in Tierra del Fuego." Every member of the heroic little band of missionaries, including Commander Gardiner, perished. When the relief ship arrived twenty days later, the two captains of the expedition found the lifeless bodies of their compatriots and read Gardiner's last words. Strong men of the sea that they were, they cried like little children at the tragic sight. When the news reached England, the nation was stirred, and scores of young men and women—among them Commander Gardiner's son—volunteered to take the places of those who had paid the last full measure of devotion. With a base in the Falklands, and after patient years of work, they were finally able to establish a mission in Tierra del Fuego, win the natives to Christ, establish schools, and build churches.

Gardiner has been followed by many faithful men and women who have tried, throughout the years, to win to Christ the millions of the storied continent of South America. His words ring out across the years and into our hearts: "Whatever course you may determine upon, I have made up my mind to go back to South America. They have a right to be instructed in the gospel of Christ." He went back to give his life, and others have followed in his train. Yet, today, after these long intervening years, in spite of the labors of scores of devoted men and

women, there remain millions upon millions who still bow down to wood and stone and have never known of a living Saviour whose great heart of compassion would reach out to save them all. God is still calling young men and women of heroic mold to lose their lives in selfless service, that Spanish America might live. Paraphrasing the immortal words of Reginald Heber, we would sing:

From Chile's icy mountains,
To fair Peruvian strand,
Where bright Colombia's fountains
Roll down their golden sand,
From La Plata's ancient river,
To Montezuma's plain,
They call us to deliver
Their lands from error's chain.

Appendix

OUTLINE OF BRAZIL MISSIONS

For the benefit of those who may wish to obtain a complete picture of the missionary undertaking of Southern Baptists in Latin America, the following outline of the three Brazilian Missions has been appended. A later volume, *Pilgrimage to Brazil*, will describe this extensive work.

Brazil, with a population of fifty-two million, is the largest of all Latin-American countries. It covers half of South America, an area equal to that of the United States plus France.

SOUTH BRAZIL MISSION
Established 1881

AREA: Includes the Federal District and nine of Brazil's twenty states. Semitropical to temperate climates. Products: coffee, corn, cotton, tropical fruits, lumber, hides, iron, precious stones.

PEOPLE: Population 30,000,000. Center of large European immigration.

MISSION STAFF: Thirty-seven couples and sixteen single workers, living in fourteen mission stations. First Southern Baptist missionaries preached to North American colonists in state of Sao Paulo in 1881.

FEDERAL DISTRICT: Includes capital, Rio de Janeiro, population over 2,000,000. The Federal District Baptist Association includes seventy-five organized churches with 15,000 members, supports an orphanage; one church supports another orphanage and a home for the blind.

All Baptist boards serving entire nation are located here. Missionaries are elected to membership on boards or to secretarial positions by Brazilian Baptist Convention.

Serving all Brazil (the Brazilian Baptist Convention reports 100,000 members in 1,000 churches):

Sunday School Board (publications, Sunday school, Training Union)—two missionary couples.

Bible Press: several missionaries serving part time.
Woman's Missionary Union: three single missionaries.
Home Mission Board (supporting eighty Brazilian missionaries): one missionary couple, one single missionary.
Foreign Mission Board (with Brazilian missionaries in Portugal and Bolivia).
Relief and Annuity Board.
Publicity, radio, visual aids: two missionary couples.
General evangelization and education: two missionary couples, one single missionary.

Serving South Brazil:

Southern Seminary: three missionary couples.
Seminary Extension Department: one missionary couple.
Southern Training School: three single missionaries.
Baptist Academy (grade school, high school, junior college, with total enrolment of 1,850: two single missionaries.
Building and Loan Board.

RIO STATE: Population 2,150,080. Fluminense Convention, largest in Brazil, includes 180 self-supporting churches with 20,000 members, baptizing 2,000 annually.
Campos: Population 65,000. Baptist academy with enenrolment of 1,000.
Niteroi: Population 165,698. State capital. Convention has school located here.
Volta Redonda: Steel center. One missionary couple.
Madalena: Interior town. One single missionary.

RIO GRANDE DO SUL: Population 3,863,799. Southernmost state, bordering Uruguay. Area equals Louisiana and Mississippi. Large European population.
Porto Alegre: Population 316,756. Fifth largest city in Brazil. Baptist academy with enrolment of 600. Thirty-one churches, with 3,000 members. Two missionary couples.
Santa Maria: One missionary couple.

SANTA CATARINA: Population 1,371,061. Larger than West Virginia. Ten churches.
Florianapolis: Population 54,421. State capital. One church, Brazilian pastor.

PARANA: Population 1,500,000. Larger than Santa Catarina. Thirty-one churches, with 2,500 members.

Curitiba: Population 163,661. State capital. Student home for ministerial students attending high school. One missionary couple.

Londrina: Population 20,000. Frontier town in north Parana. Many immigrants. One missionary couple.

SAO PAULO: Population 8,365,359, approximately that of Peru. Large European element. Larger than Georgia and Florida in area. Fertile land. Coffee center of the world. State has 145 churches, with 16,231 members.

Sao Paulo: Population 1,543,175. Brazil's most progressive industrial center. Baptist academy with enrolment of 750. Baptist Center, housing Bible institute, state headquarters. One missionary couple, one single missionary.

Sumare: Interior town. European immigrant Baptist churches—Lett, Russian, German, Bulgarian—have 3,000 members. Two missionary couples.

MINAS GERAIS: Population 7,838,179. Interior mining state, larger than Texas. Coffee plantations and cattle ranches. Seventy churches, with 7,878.

Belo Horizonte: Population 245,948. State capital. Baptist academy with enrolment of 645. College church. Orphanage. Four missionary couples, one single missionary.

Rio Doce Valley: In southeastern Minas. Size of South Carolina. One missionary couple.

ESPIRITO SANTO: Population 872,790. Coastal state northeast of Rio state. State convention reports sixty-seven churches, with 8,038 members.

Vitoria: Population 52,607. Baptist academy with enrolment of 1,211. One missionary couple.

MATO GROSSO: Population 489,665. Interior state bordering Bolivia and Paraguay. Twice the size of Texas. Sparsely populated. Seventeen churches.

Campo Grande: In southern part of state. Two missionary couples.

Vila Amambai: One single missionary

GOIAS: Population 961,577. Interior state 1,000 miles long, four times the size of Missouri.

Goiania: Population 56,044. State capital. Modern city, laid out by government. Two churches. Primary school. Three missionary couples, one single missionary.

Arraias, Campos Belos: In northernmost section of state. Reached only by mule or airplane. One single missionary.

NORTH BRAZIL MISSION

Established 1907—Entered 1882

AREA: Includes seven northeastern states, south of Fortaleza and eastward to the "bulge," and one federal territory. Tropical and semitropical in climate. Products: lumber, nuts, cotton, sugar cane, manioc, rice.

PEOPLE: Population about 13,000,000. North Brazil more backward than South Brazil, with more poverty, disease, illiteracy; but progressing. Illiteracy for entire nation about 50 per cent.

MISSION STAFF: Eighteen couples and nine single workers, or forty-five missionaries, working in ten mission centers. First Brazilian Baptist church organized in Baia, October 15, 1882.

SOUTH PIAUI: Population 951,322. Eighteen churches.

Corrente: Small town in extreme southern part of state. Most remote Southern Baptist mission station in South America. Accessible by mule or airplane. Industrial institute with enrolment of 250. Mission airplane used in visiting churches and for evangelistic work in the interior. Three missionary couples.

RIO GRANDE DO NORTE: Population 893,630.

Natal: Population 63,805. State capital. Primary school. Churches. One missionary couple.

PARAIBA: Population 1,654,901.

Campina Grande: Progressive interior city. One missionary couple.

Joao Pessoa: Population 109,761. State capital. Baptist school with enrolment of 150. Churches. One missionary couple, one single missionary.

PERNAMBUCO: Population 3,126,660.

Recife: Population 405,410. State capital. Home of North Brazil Seminary, North Brazil Training School. Baptist academy with enrolment of 1,000. One hundred and four churches. Six missionary couples, five single missionaries.

Triunfo: Mountain town 285 miles inland. Bible institute for workers in interior. School and church. One missionary couple.

ALAGOAS: Population 1,106,888.

Maceio: Population 105,014. State capital. Several churches. Baptist academy with enrolment of 410. One missionary couple, one single missionary.

SERGIPE: Population 631,025. Brazil's smallest state.

Aracaju: Population 68,686. State capital. One missionary couple.

BAIA: Population 4,558,933.

Salvador: Population 337,946. Local churches. Domestic school. One missionary couple.

Jaguaquara: Interior town. Baptist academy with enrolment of 400. Missionaries also serve churches of entire state. One missionary couple. Two single missionaries.

EQUATORIAL BRAZIL MISSION

Established 1950

(This Mission formed a part of the North Brazil Mission until July, 1950.)

AREA: Five Amazon Valley states, from the headwaters of the Amazon eastward to Fortaleza, and the three territories of Amapa, Rio Branco, and Guapore. Tropical in climate.

PEOPLE: Population about 6,500,000.

MISSION STAFF: Nine couples and three single workers, working in six centers.

AMAONAS: Population 492,908. Sixteen churches.
Manaus: Population 125,000. State capital. Primary school. Institute for training workers. Small orphanage. Farm. Missionaries use launch to reach the sixteen churches widely scattered throughout the vast state. One missionary couple, one single missionary.

PARA: Population 1,074,062.
Belem: Population 240,077. State capital. Great seaport. One missionary couple, two single missionaries.
Santarem: River town. Primary school. One single missionary.

MARANHAO: Population 1,500,000.
Sao Luiz: State capital. Six churches, twenty-five preaching points. Five Baptist schools. One missionary couple.

NORTH PIAUI: Population 951,322.
Teresina: Population 78,704. State capital. Progressive church.

CEARA: Population 2,433,027. Large state. Many churches.
Fortaleza: Population 209,655. State capital. Several churches. Baptist academy with enrolment of 202. Center of airplane ministry for all Brazil. Two missionary couples.

Doctors Frank K. Means, M. Theron Rankin, Everett Gill, Jr., on eve of departure for Spanish America

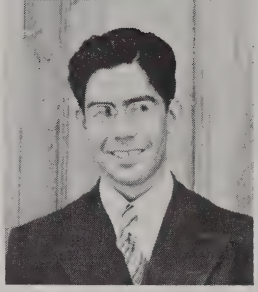
Doctor Frank Means with Publishing House directors, F. W. Patterson and J. W. McGavock

First Baptist Church, Chihuahua, Mexico

Means, McGavock, Gill

Patron saint celebration, Guadalajara, Mexico

Street scene, Guadalajara, Mexico

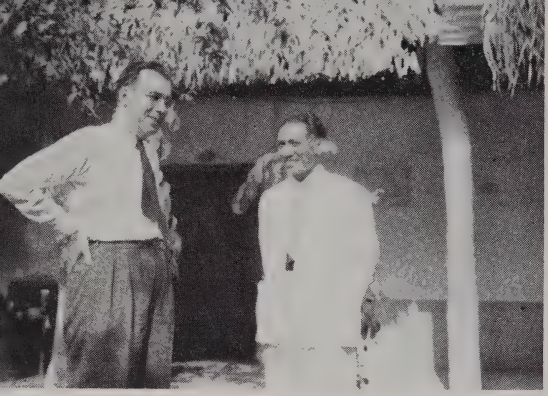


Rev. A. Santizo, secretary, Quatemalan Baptist Convention

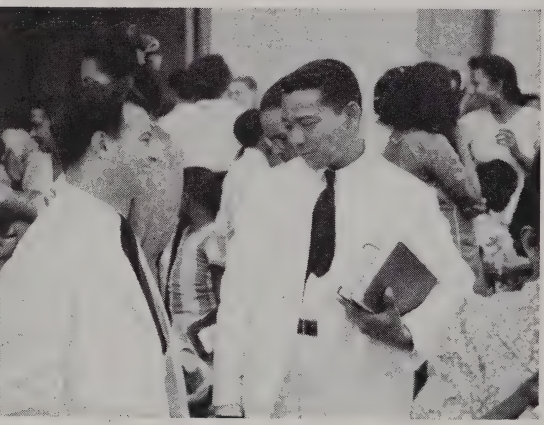
Baptist church near Antiqua, Guatemala

Gethsemane Baptist Church, Guatemala City

Language students, San Jose, Costa Rica, in front of Naranjo Baptist Church



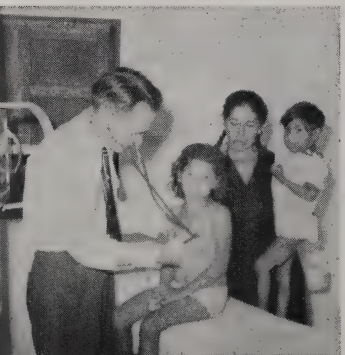
Doctor H. W. Schweinsberg with national pastor



Rev. Zach J. Deal and Pastor Martinez, Cartagena Colombia

Central Baptist Church, Barranquilla, Colombia

Doctor R. C. McGlamery in clinic, Barranquilla, Colombia



San Andres Island,
Colombian possession

Overlooking Cali, Colombia

Ministerial students, Cali Colo

Baptist church, San Andres Island

Woman's Missionary Society, Caracas, Venezuela

Simon Bolivar monument, Caracas

Market place, Maracaibo, Venezuela

Baptist Center, Quito, Ecuador. Rev. and Mrs. Gordon Crocker with Rev. and Mrs. W. M. Haverfield on balcony

Rev. M. D. Oates, Lima, Peru

Peruvian student with Mrs. Oates

Friends in Lima

Inca Museum, Lima

First Baptist Church, Temuco, Chile

Goodwill Center, Antofagasta, Chile

Baptist Theological Institute, Santiago, Chile

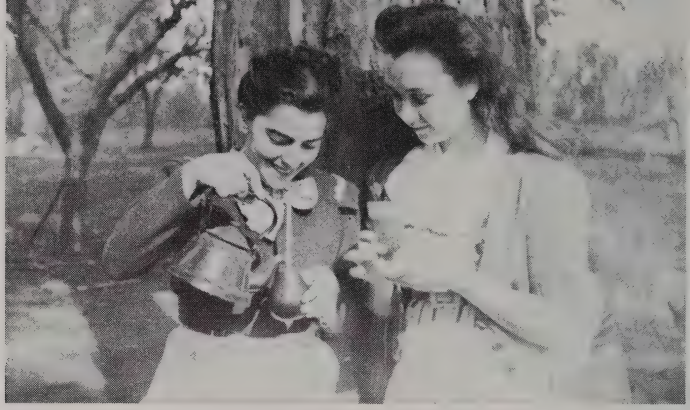
Chilean earthquake scene

Boys' Dormitory, Colegio Bautista, Temuco, Chile

Secretary Gill and family leaving Valparaiso after two year's residence in South America

Site of International Baptist Seminary, Buenos Aires, Argentina

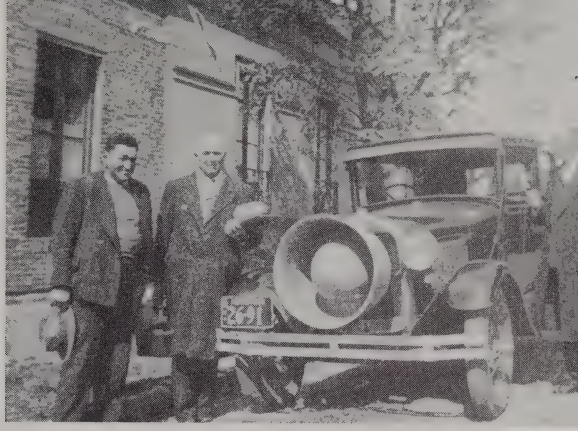
Baptist church, Cipolletti, Argentina



Baptist students, Rosario, taking "mate" tea

Monument to the Army of the Andes, Mendoza, Argentina

Rural scene, interior Argentina



Missionary B. W. Orrick (right) with evangelistic car and associates

Rio Norte Baptist Church, Montevideo, Uruguay

Monument to Uruguayan pioneers, Montevideo

Baptist Children's Chorus, Uruguay

Outdoor Sunday school, Asuncion, Paraguay

Paraguayan mothers and children

The Rio de la Plata (Silver River)

Baptist Hospital, Asuncion, Paraguay

Date Due

FEB 2 5 '57			
	PRINTED	IN U. S. A.	

BW4471 .G47
Pilgrimage to Spanish America.
Princeton Theological Seminary–Speer Library
1 1012 00017 3973